

शिष्टं सर्वमुक्त्वा रुक्मिणीवाक्यानि स्वतः पत्रिकातो वा निरूपयति श्रुत्वा गुणानिति सप्तभिः ।

SRI SUBODHINI: This Brahmin, to whom this question was asked by our Lord, was innocent and was free of cunningness. As such, the Brahmin, began to reply to our Lord, who is the father of even Lord Brahma, who has just shown this “human” body as a Divine Leela of His, and who had already understood the purpose of the visit of this Brahmin, with the full details and information of his place (Vidarbha).

After describing all the appropriate details, the Brahmin describes the “words of request and appeal” of Rukmani, either through his own words or through a letter, through the following 7 verses.

रुक्मिण्युवाच—

श्रुत्वा गुणान्भुवनसुन्दर शृण्वतां-

ते निर्विशय कर्णविवरैर्हरतोऽङ्गतापम् ।

रूपं दृशां दृशिमतामखिलार्थलाभं-

त्वय्यच्युताविशति चित्तमपन्नपं मे ॥३७॥

VERSE 37 Meaning: “Rukmani said, “Oh! Most beautiful Lord of the Universe! On hearing about your virtues, which mitigate the sorrow of the entire body, after going inside through the ears, and on hearing about your beautiful form, which bestows every type of material profits and success to the eyes of those, who have eyes (i.e. who have your Darsan) Oh! Lord Achyuta, my entire self, together with my mind is fully devoted to You, without any shame or fear.”

श्रीसुबोधिनी : षड्गुणाः भगवांश्च। एते चेत्प्राथम्ये तदा निष्प्रत्यूहं कार्यं भवतीति सप्तभिर्विज्ञापना। आदौ भगवन्तं धर्मिणं विज्ञापयति श्रुत्वा

गुणानिति। त्वयि चित्तं विशतीति मनोवृत्तिं निरूपयति। आत्मा तु त्वदीय एव। इन्द्रियाणि चेदन्यपराणि भवेयुः, अन्तःकरणं शरीरं वा तदा सर्वनाश इति विनिश्चित्येन्द्रियाणां त्वत्परत्वे मनोऽपि त्वत्परं जातमिति, शरीरमपि त्वत्परं कर्तव्यमिति ममोद्योग इति प्रघट्टकार्थः। क्रमेण गुणा निरूप्यन्ते। भगवदैश्वर्यं चैतदिति सूचितम्। गुणद्वारा स्वतोऽपि चित्तवशीकरण-मैश्वर्यादप्यैश्वर्यं भगवदीयानां कान्तिगुणस्वरूपाणां माहात्म्यं निरूप्यते। हे **भुवनसुन्दर** भुवनेष्वेक एव सुन्दरः। अनेन कान्त्याधिक्येन स्त्रीणां स्वतश्चित्त-वृत्तिरुक्ता ते गुणान् **शृण्वतां कर्णविवरैरन्तर्निर्विशय अङ्गतापं** हरतां सताम्। रूपं च दृशिमतामखिलार्थलाभं यतः। अतस्त्वयि मे चित्तमाविशति। बहिरिन्द्रियद्वयमेव नियामकम्, अन्तरिन्द्रियस्य श्रोत्रं चक्षुश्च। श्रुतावपि आक्षेपन्तः कर्णवन्तः इत्यत्र तथैव निरूपितम्। उभयेषामुपकारं त्वद्गुणाः त्वद्रूपं च करोति। तल्लैकमान्तरं तापं हरति। एकं च बहिः सर्वपुरुषार्थान् प्रयच्छति। श्रवणमात्रेऽपि क्रियमाणे प्रयत्नं विनापि त्वद्गुणाः स्वत एवान्तर्निविष्टाः। तेषामपि निवेशने प्रतिबन्धाभावायाह **कर्णविवरैरिति**। अपावृतानि कर्णरन्ध्राण्यपेक्ष्यन्ते, अन्यथा न प्रविशन्तीत्येतावत्पुरुषकर्तव्य-मुपदिष्टम्। अतः कर्णविवरैः पातालविवरवत्प्रसिद्धैः अन्तर्निर्विशय अङ्गानां तापं हरन्ति गुणाः। **अङ्गेति** सम्बोधनं वा आत्मत्वेन। रूपं च ये दृशिमन्तः दर्शनयुक्ता येषां चक्षुःकार्यमस्ति। रूपभेदविद इति प्रथमा कक्षा। सर्वात्मना दृश्यगुणपरिज्ञानम् अन्तिमा, तेषां **दृशां चक्षुषां** अखिलार्थानां लाभो यस्मात्। चतुर्विधपुरुषार्थाः चक्षुषां सिध्यन्ति। चक्षुषः सूर्यभावो मोक्षः। रूपपानं कामः। रूपग्रहणमर्थः। तत्रावगाहनं धर्म इति। फलवतामेषां फलान्यप्यूह्यानि। तत्रापि पुरुषार्था न सम्पादनीयाः किन्त्वकस्मादुपलब्धा निधय इव प्राप्यन्ते। यत्रैव इन्द्रियाणामुपकारं त्वद्धर्माः कुर्वन्ति, तत्र चित्तमपि ममापि तथा भविष्यतीति त्वयि निर्विशति। चित्तस्य हि द्वयं प्रतिबन्धकम्, लोको वेदश्च। तत्र लोकमतिक्रम्य प्रवर्तत इत्याह **अपत्रपमिति**। अपगता त्रपा यस्मात्। लज्जा हि लोके नियामिका ॥३७॥

वैदिक दोषं परिहरति का त्वेति।

SRI SUBODHINI: All of one's desired tasks and desires get completed without any obstacle, only when

our Lord with His 6 qualities (Gunas) is prayed to. Hence we should always pray to our Lord along with His 6 qualities (Guni = Our Lord + Gunas (6) = 7).

In the first instance, Rukmani is praying to our Lord as the "GUNI" (i.e. the Lord who has all the qualities). She says "on hearing about Your "Gunas" (virtues), my mind has entered into You, in deep devotion." By telling like this, Rukmani has explained that, "My thoughts have got deeply attached to You; Oh Lord! You are My Aatma only! If my senses, inner-mind or my body were to get attached to anyone else, I will be fully destroyed. I am determined like this. Hence my senses have become attached to You and due to this, my mind also has become attached to You. The remaining "body" of mine, is also desirous of being fully attached to You (for the conferment of Your Divine bliss). Hence, this is my effort". Rukmani is describing, step by step (i.e. in proper order) our Lord's Divine virtues. This indicates our Lord's virtue of "opulence" (Aishwaryam), as through His Divine virtues, a devotee is attracted to our Lord, and the inner mind gets fully attached to Him. In fact this is considered as the greatest of all "opulences" (Aishwaryam) i.e. TO GET ATTACHED TO OUR LORD, THROUGH ONE'S MIND IS THE HIGHEST WEALTH OR OPULENCE. Rukmani, afterwards, describes the virtues of brilliance (Kānti). "Oh most beautiful Lord of this entire Universe! (BHUVANA SUNDARA). You are the only one beautiful person, in this entire Universe!" By describing like this, Rukmani has told, that the Lord's special beauty and brilliance makes the thoughts of the mind of women enter into Him, with loving attachment. By entering through the ears of the listeners, the virtues of our Lord removes the sorrow of the body of the hearers. "Your Divine form,

blesse everyone with everything, when they have your Darsan through their eyes. By hearing these Divine virtues, Oh! Lord! My mind has entered into Your Divine self."

In the outside, there are two senses, which control and assist in the performance of one's actions. Hence, even in the Vedas, it has been referred, that both the "eyes and ears" influence the thought process, which is generated in oneself. "Both these are benefited by your virtues and Divine form (Guna and Roopa)". Of these, one mitigates the sorrow of "inside" and the other confers all the main "goals" of one's life, "outside". "Without putting any effort, just by hearing only, Your Divine virtues Oh! Lord! enter into one's "inside" (mind etc.), and there is no obstruction at all for your virtues to enter into one's heart and mind. How? The holes of the ears are always open, and if they are not "open", then these virtues will not enter into one's heart. The "effort" on the part of the person is only this much i.e. to keep the ears open! "Oh! Lord! your virtues have the capacity to enter into any heart and mind, by themselves, and mitigates the sorrow in the "inside" of everyone! The word of "Anga" is used to indicate "the oneness" with the Aatma or our Lord. A person who is able to see, through his eyes is able to see everything clearly as "black or white etc.", in the first instance. But to clearly understand all the qualities and virtues of the object seen, will be the final step. "Your Divine form Oh Lord! is of such a nature that it confers all the various types of benefits to the eyes, which have the "Darsan" of your form! The four types of the main goals of one's life are bestowed on the "eyes". The eyes attain their "liberation" with the attainment of the "Bhāva" or the nature of the sun (the "sun" is the

celestial presiding deity of the “eyes”). The “drinking of the Divine form” is the “Kaama” or desire; the acceptance and deep “Darsan” of the Divine form of our Lord is the “wealth” (Artha). Deep respect and love for this Divine form is true “Dharma” (righteousness). But all the results of one’s senses are not worthy of one’s efforts, with a view to attain them. but sometimes, they are given (the results and benefits for the senses) like the accidental getting of “treasure or wealth”. “Where Oh Lord! the benefits for the senses are conferred by your virtues (Gunas), there, my mind also will be likewise. Hence, my mind enters into your self.” There are two obstacles for the entry of one’s mind in our Lord. (1) This world. (2) The “Vedas”. “Out of these two, my mind, has crossed over this world (and it’s attractions and attachments) and is functioning in “YOU” only always. Hence I have given up all thoughts of “worldly” shame.” In this world, “the sense of shame or bashfulness” is also a stumbling block, in making one’s mind enter into our Lord!

The blemish arising out of the “Vedas” is being mitigated through the next verse.

का त्वा मुकुन्द महती -

कुलशीलरूपविद्यावयोद्रविणधामभिरात्मतुल्यम् ।

धीरा पतिं कुलवती न वृणीत-

कन्या काले नृसिंह नरलोकमनोभिरामम् ॥३८॥

VERSE 38 Meaning: “Oh! Lord Mukunda! Which girl, who is endowed with both an illustrious and glorious family and courage, will not accept you, as her husband, who is equal to one’s own family glory, character, handsome form, education (knowledge), longevity, wealth and home! Oh Lord Narashimha! (Man-lion

manifestation of our Lord). Even if this blessing becomes available for all time, will anyone give this up and develop a desire for someone else, and afterwards put also effort to attain the one who is able to attract the minds of everyone in this world (i.e. the Lord Himself). These efforts and plans are not appropriate at all."

श्रीसुबोधिनी : वेदोऽपि लोकानुसारी भवतीति हि विज्ञायते। अतो लोके यदविरुद्धं सर्वथा व्यवहारे अविगीतम्, तद्वेदोऽप्यविरुद्धमिति। एतादृशोऽर्थः मयैव कृत इति चेत्, तदा विरुद्धो भवेत्, किन्तु सर्वैरेव क्रियत इतोममर्थं व्यतिरेकेण साधयते। का वा कन्या त्वां न वृणीत। सर्वस्यापि यद्यपि मोक्षोभिप्रेतः, तथापि स्त्रीयोनिरतिदुष्टेति तत्परित्यागार्थं स्त्रिया अत्यर्थमपेक्षितः। नन्वस्ति लोके मोक्षसाधनमिति चेत्। तत्राह महतीति। महत्त्वं प्राप्ता न सर्वं परित्यक्तुं शक्नोति। यथातिबद्धा। अतस्तस्या गृह एव चेन्मोक्षदाता भवति, तदैव मोक्षः सिध्येत्। किञ्च। धर्मार्थकामार्थमपि त्वमेव भजनीय इत्याह कुलेति। सप्तधर्माः समा ययोः तयोरेव विवाहः विवादश्चेति। कुलं तुल्यमपेक्ष्यते। तत्सोमंशित्वादावयोस्तुल्यम्। तथा रूपमपि। मदर्थमेव रूपं गृहीतममिति मद्योग्यमेव भवितुमर्हति तव रूपम्। अहमपि त्वदर्थमेव रूपं गृह्णामीति ममापि तथा। वयश्च योग्यमेव। गृहमत्र पितृगृहम्। प्रसिद्धस्य पुत्रः, प्रसिद्धस्य कन्येति चतुष्टयं निर्विवादम्। लोकप्रतीत्या द्रविणमपि तुल्यम्। विद्या मातेति चिद्रूपेति वा विद्यायामपि तुल्यता। महती श्रद्धा भगवति वर्तत इति 'यो यच्छ्रद्धः स एव स' इति ऐक्यादनुरोधाद्वा। शीलमपि तुल्यम्। शीलं स्वभावः शान्तोग्रादिः आचारो वा। उभयमप्यत्र बाह्याभ्यन्तरं ग्राह्यम्। ननु भगवान् शान्तः विलम्बेन च कार्यं करोति, माया तु सत्त्वेरेति वैधर्म्यस्य विद्यमानत्वात् कथं तुल्यतेति चेत्। तत्राह धीरेति। मयापि धैर्यमवलम्बनीयम्, भगवत्कार्यानुरोधेनेति। ननु भगवति भजने न तुल्या गुणा अपेक्ष्यन्ते, किन्तु भगवदुत्कर्षं ज्ञात्वैव प्रवर्तत इति किमिति तुल्यत्वं निरूप्यत इति चेत्। तत्राह पतिमिति। पतित्वेन स्वीकारे तुल्यता वक्तव्या। अन्यथा दासीत्वं भवेत्। नन्वस्तु को दोष इति चेत्। तत्राह कुलवतीति। कुलस्थास्तथा सति खेदं प्राप्नुयुरिति भावः। किञ्च। कन्येति। अवश्यं कन्यया वरणीयः

कश्चित्पतित्वेन, अवरणे स्वयं न गृहीयात्। मुख्यविनियोगार्थमन्याधीनां वा कुर्यात्। किञ्च। उपपत्तौ सत्यां तत्परित्यागे कारणाभाव इत्याह काले नृसिंहेति। अवसरे तत्परित्यज्य अन्योच्छिष्टा भूत्वा पश्चाद्भगदर्थं यत्ने क्रियमाणे असमञ्जसं स्यात्। अयोग्यत्वशक्यत्वे तु न स्त इत्याह नृसिंहेति। नरत्वाद्योग्यत्वम्। सिंहत्वात्समर्थत्वमिति। किञ्च। नरलोके मनसोऽयमेवाभिरामः। अतो वरणे अभिराम एव वरणीय इति योग्यत्वाद्यविचारेणापि त्वमेव वरणीय इत्यर्थः ॥३८॥

एवं योग्यतां निरूप्य विज्ञापनामाह तन्मे भवान्खलु वृत इति।

SRI SUBODHINI: The Vedas order actions as per this world and it's requirements. Hence, he who is not fully averse to the things of this world, and he who is not condemned in this world, this person is considered as being not against the "Vedas"! Please do not think that it is "I" who has given this meaning! If this meaning was given by me only, then it will go against the spirit of the Vedas. But as everyone gives this meaning, the same is being explained further. Is there any "bride" who will not accept You Oh! Lord! as her husband? Though everyone may have the desire to attain "liberation" (Moksha), the birth as a "female" has it's own "blemish". Hence every "female" has a desire to get out of this "female" birth and hence, they are supposed to have a "keener" desire for "liberation" (Moksha). If it is told, that the Lord is the giver of liberation — why then ask Him to be one's husband? Our Shri Mahāprabhuji answering this says, that he, who has already attained "glory" (Mahati) becomes incapable of giving up or sacrificing everything — like a person, who is bound very well with strong ropes, will take a lot of time and effort to be released! Thus, this person will attain "Moksha" only, when his "planet configuration" favours the same. It is also to be remem-

bered specially "THAT, OH LORD! EVEN IF ONE DESIRES TO ATTAIN ONLY THE FOUR MAIN GOALS OF A HUMAN LIFE VIZ. DHARMA, ARTHA, KAAMA AND MOKSHA, THEN TO WORSHIP AND DO SERVICE TO YOU ARE THE MOST APPROPRIATE MEANS. To this effect, Rukmani says that in whom, 7 qualities are in equal measure, for these two persons only marriage and dialogues are seen as fulfilling and right. In the first instance, the family lineage and background should be equal. As both the families (viz. the Lord's and Rukmani's) belonged to the lineage of the moon (Soma), both are considered as equal. The physical form are also similar. "You have taken this human form only for my sake, and due to this, Your most beautiful Divine form is the only "form" appropriate for me! I have also assumed this "human form" for your sake only! Hence, this form of mine is, indeed, very appropriate to You! Then, our "longevity" (age) being similar, appropriateness is there already on this count. Home, Your's and my father's home are also similar! Your father is a famous person, and You are his famous son too! My father also is famous, and I am this famous person's daughter". In this way, these 4 "argumentī free" qualities are similar. From the point of this world, our "wealth" is also "equal" in nature. The mother of knowledge is of the form of "consciousness" and hence, there is equality in "knowledge" (Vidhya) also! "I have got sincere devotion to our Lord". As per the "Gita" dictum, "He is of that nature as per the nature of his sincere interest and devotion", and hence there is similarity through "oneness" or through one's sincere devotion. In other words, character, peaceful nature or the attitude of "anger" too are all similar to each other. The practices and thought

process are also similar. Here, there is equality in both “outside” and “inside” of both of them. It may be said, that this statement may not be totally right. Our Lord is always “peaceful” (Saantha) and due to this, He always does His actions in time (“delayed” from the worldly point of view). Our Lord’s power of “Māya” (illusion) does all tasks very quickly. Thus, both of these are having different qualities. Here both of them are present and are being compared (Rukmani = Māya). Answering this, Rukmani says that, she is “courageous” (Dheera) i.e. “I too, inspired by our Lord’s grace and actions, have become courageous”. In being devoted to our Lord, and to do Seva (service) to Him, there is no necessity for the “equality” in qualities (Gunas) between the Lord and oneself. Why? By listening to our Lord’s glorious qualities, one’s mind gets attached to our Lord. why then this “equality” is being spoken of? Answering this, Rukmani says that there is the necessity for “equality” for choosing our Lord as her husband. Otherwise one attains the status of “servant” or Daasi! What is wrong in becoming the “servant” only? Answering this, Rukmani says, that she is belonging to a glorious cultured family (Kulavati). If a girl from a glorious family becomes a “servant” only, she suffers sorrow, and Rukmani is specially a “Kanya” (a bride), and it is necessary for her to accept as a “husband”, someone. If the girl does not accept, then the “bridegroom” cannot marry her, or him, when the girl becomes under the control of someone else. But this is not applicable, as Rukmani is born in an illustrious family, and all the above referred events are out of place here.

“Oh Lord! Narasimha! Even after getting a good opportunity, giving up this Yoga (our Lord) and after becoming someone else’s “leftover”, once again to put

efforts to attain our Lord (after giving Him up, when there was an opportunity) is indeed very wrong and inappropriate. In our Lord, there is not a speck of undeserving nature or "incapacity" of any type. Hence our Lord's name has been given as "Narasimha". Being "Nara" (man) the nature of "being deserving" is shown. Being "lion" (Simha) the great "capacity" is shown. For a human being, in this world, this is the great "bliss" (Aananda), as the Lord is Aanandaswaroopaa" and a human being should always seek and accept this "bliss" only. None should think of having "deserving" nature and other qualities, in seeking this bliss of the Lord. "Oh Lord! You are the most appropriate Lord deserving to be accepted and served through your Divine form of bliss".

In this way, after describing the "deserving nature" (Yogyata), through the next verse, Rukmani is praying to our Lord.

तन्मे भवान्खलु वृतः पतिरङ्ग जायामात्मार्षितश्च-

भवतोऽन्न विभो विधेहि ।

मा वीरभागमभिमर्शतु चैद्य -

आराद्गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥३९॥

VERSE 39 Meaning: "Oh! Lord who is my own! I have taken You as my husband. I have offered my Aatma unto You in complete surrender. Hence, please do come here, and make me your wife! Oh! Lord with lotus like eyes! You are the lion, and I belong to thee (as your food) and the king of Chedhi state (Sisupala) is like the fox, who is attempting to touch the part, which belongs to the king lion, from a distance! But he has not been able to touch me."

Due to this surrender, Rukmani is not anxious at all as to how the Lord will use her in His schemes, as per His

श्रीसुबोधिनी : अत्रापि गृहे सर्वदा मयोच्यते, कृष्ण एव पतिर्मम, नान्य इति। एतत्सर्वेऽपि जानन्ति, तथापि बलात्प्रवर्तन्त इति खलुपदार्थः। किञ्च। पूर्वमपि लक्ष्मीस्वयंवरे अमृतमथने मया भवानेव वृतः सैवाहमिति भावः। उपाध्यन्तरं निवारयन्त्याह पतिरिति। एवं स्वकृतमुक्त्वा भगवन्तं प्रार्थयते जायां विधेहीति। अङ्गेति स्नेहसम्बोधनम्। अन्यथा धार्ष्ट्यमनुचितं स्यात्। अङ्गस्य वा जायां विधेहि। अन्यथा भगवान् सर्वपतिरिति प्रकारान्तरेण वा जायात्वं स्यात्। जायापदेन यावानर्थः स सर्वोऽपि विधेयः। ननु भगवान् भगवच्छास्त्रविरुद्धमर्थं न गृह्णातीति कथं त्वां ग्रहीष्यतीति चेत्। तत्राह **आत्मार्पितश्चेति**। आत्मा मदीयः संघातः तुभ्यं समर्पितः। अतो यथेष्टविनियोगे न कापि चिन्ता। चकारात्सर्वमेवास्मत्सम्बन्धि समर्पितमिति सर्वत्रैव तत्र कामचारः। अतस्तदपेक्षा तत्प्रतिबन्धो वा न घटत इत्युक्तं भवति। **भवत** एवात्मा, अतो भवते समर्पित इति नालौकिकं किञ्चित्। अङ्गीकृते शीघ्रमागमनार्थं बाधकमाह **मा वीरभागमिति**। वीरस्यैव भागोऽहम्। शौर्यणैव लक्ष्मीः प्राप्यत इति नै दत्ता अन्यस्य भवति। अत एव य एव शूरः, स एव राज्यमुपभुङ्क्ते। तथा सति चैद्यस्य अशूरत्वात् भोगाभावेऽपि केवलं काकवत्स्पर्शो भवेत्, तदा महतोऽपि भोगाभावाञ्जन्मवैयर्थ्यम्। अनेन महता आपदा उपस्थितेति न क्वापि वाक्ये दूषणं मन्तव्यमिति भावः। **आरादूरादपि** अभिमानेनापीत्यर्थः। दानानन्तरं हरणे अभिमानोऽपि भवेत्। वाग्दानं तु 'अनृतं वै वाचा वदती'ति श्रुतेरप्रमाणमेव। अन्यथा पुण्यपापव्यवस्थायां वाङ्मनसस्य अप्रामाण्यं न स्यात्। एतदर्थमेव श्रुतिः प्राहवाङ्मनसयोरनृतत्वमिति। ननु स जानाति मदीया त्वमिति, त्वया वा वक्तव्यः, ततः कथं स्पृक्ष्यतोत्याशङ्क्याह **गोमायुवदिति**। त्वदनागमने मृतप्रायां मृतां वा दैवकल्पितं स्वभागं ज्ञात्वा स्पृक्ष्यतीति भावः। नन्वेवमस्तु को दोष इति चेत्। तत्राह **मृगपतेरिति**। मरणे यद्यपि नानुपपत्तिः, तथापि तदनन्तरं स्पर्शं महदनौचित्यम्। न हि सिंहाय तद्भक्तैः निवेदितं शृगालो भक्षयितुमर्हति। **अम्बुजाक्षेति**। दृश्यैव तापनाशकत्वमुक्तम्। तेन वरणमप्ययुक्तमिति भावः ॥३९॥

एवं दृष्टसामग्र्या भगत्प्रार्थनामुक्त्वा स्वस्य सर्वेणापि धर्मेण शपथमपि वदन्ती प्रार्थयते पूर्तेति।

SRI SUBODHINI: "Here in my house, I am always telling, that my real husband is Lord Krishna and no one else. All the people here know about this. Even then, they are working in the opposite direction, through their force (i.e. forcibly, and without my consent)". This "Bhāva or nature" has been expressed through the use of the word "yes, indeed" (Khalu). "Oh Lord! you are fully aware, especially that during the churning of the nectar of the ocean of milk, I, as Mahalaxmi had opted to marry You only". The purport of telling like this is that, "It is "I" (Goddess Mahalaxmi) only now, who has taken the "human" form of Rukmani. There is no difficulty at all on this, as You are the one, who is my real husband (at all times)." After explaining this, she says a "prayer" to our Lord, "Please make me your wife" (i.e. as before). This is the reason that the most affectionate word of "Anga" (most beloved) has been used here. If this word, which conveys loving attachment to the Lord, is not used, then to tell the Lord "make me Your wife" will be considered as highly impertinent and inappropriate! In other words, it may mean also that, "Oh Lord! make me the wife of Your part". Even if we think in a different way, we have to conclude that THE LORD IS THE REAL HUSBAND OF EVERYONE. Through this also, the "wifeness" of Rukmani gets sustained. The word "wife" (Jaaya) has several connotations, and the Lord is prayed for fulfilling all these "meanings" of Rukmani being His "wife" only. If it is told, that our Lord does not accept anything, which is against the stipulations of our scriptures (Sastras), then Rukmani says, in answer to this, "Oh Lord! I have offered, in humble surrender, my Aatma at Your feet". Due to this surrender, Rukmani is not anxious at all as to how, the Lord will use her in His schemes, as per His

own desire and will. As her surrender is total and complete, there is no fear, worry, anxiety or concern on her part. In this verse, the syllable “Cha” (and) used, to denote “together with my offering of my body, all other things, which are connected with me, I have offered Oh Lord! at Your lotus feet! Hence, You can do as per your desire, whatever You wish with all these things, which I have offered at your feet! There is no obstacle on this, nor there is any need to consult anyone else. Hence Rukmani told that “Oh Lord! this Aatma in me is Your’s only at all times! Hence, it has been fully offered to You only in a consecrated way! I have not done, through this anything special or supernatural action. Oh Lord! please do not delay in coming over to me, after accepting me, as delay on Your part will lead to several obstacles and problems”. She adds further, “I belong to you as an important “part” of a very courageous person”. Usually wealth or Laxmi is attained only through the virtues of fearless valour and courage. Hence, only a very courageous person can enjoy the kingdom. Even after this, Sisupala, although not being a valorous courageous person, will pollute Your “food” (i.e. myself) through his touch. Through this loss of being not enjoyed by You, the most high and exalted Lord, my birth will become wasted, and, when this happens, great disaster will befall.” In this statement of Rukmani, we should not see any “blemish” at all! After the completion of “charity” (here it refers to the act of “Daanam” (of giving away of a girl in marriage), to take her away, by force will only cause “ego”. The giving of charity by “word”, as per the Vedic dictum is not an “evidence”. On the other side, while dealing with “Punyam and Paapam” (good and sinful deeds), the Vedic reference is that both mind and words are never considered as “untruthful

nature". Rukmani says, "If Sisupala knows that I belong to thee Oh Lord! You, should also say, that I am your's and You are mine! Even after knowing this, how dare he touch me?" Rukmani herself gives the answer to this question. "Oh Lord! if You do not come to take me away, thinking that I am already dead or I am about to die, and treating me as it's prey (part) — as though given to it by the celestial deities — this fox will touch me". What is the blemish in this happening? Replying to this, Rukmani says, that there is no difficulty in dying away at all, but to be touched after being dead is highly inappropriate! How? Like a keeper of a lion brings the food for the lion, and certainly this food cannot be eaten by a fox! "Oh! Lord with the lotus like eyes!" — through this addressing, it has been said that, "Oh Lord! through Your beautiful benign "look" only, You are capable of mitigating the sorrow of everyone".

In this way, after praying to our Lord, through the materials which are being seen, Rukmani is now praying, in the name of the various righteous deeds, which she has done so far, through the next verse.

पूर्तेष्टदत्तनियमव्रतदेव-

विप्रगुर्वर्चनादिभिरलं भगवान्परोः ।

आराधितो यदि गदाग्रज एत्य पाणिं-

गृह्णातु मे न दमघोषसुतादयोऽन्ये ॥ ४० ॥

VERSE 40 Meaning: "The beneficial actions undertaken by me, like digging of wells and lakes etc., conducting great many sacrifices (Yagas), gave a lot in charity, undertook to follow strictly, rites and vows, having worshipped the celestial deities, noble Brahmins, Gurus and others. Through these 7 actions (Sādhana), I have done

worship of my beloved Lord. As a result for all these, Oh Lord! please come and accept my hand in marriage, so that the son of Damgosa viz. Sisupala or anyone else, do not take me away."

श्रीसुबोधिनी : बाल्ये खातादिकं कर्तुं शक्यत इति इष्टात् पूर्वं निर्देशः। पूर्तं खातादि, इष्टं यागादि, दत्तं तुलापुरुषदानादि, नियमाः परित्यागरूपाः, व्रतानि ग्रहणरूपाणि, देवानां विप्राणां गुरुणां वार्चनानि। एवमष्टविधान्युद्दिश्य काण्डत्रयमपि संगृह्य स्मार्तपौराणिकान् धर्मानादिशब्देन संगृह्णाति। एवं सर्वैरेव धर्मैः भगवानेव चेदाराधितः, न तु कामनार्थं किञ्चिदपि विनियुक्तम्, तदा भगवान् स्वयमेत्य पाणिं गृह्णातु, केवल एव आराधित इति न दमघोषसुतादयः स्वर्शमप्यर्हन्ति। गदाग्रज इति विषयप्रियत्वमुक्तम्। तस्मिन् समागते कंसे हते पश्चाद्गद उत्पन्न इति भगवदनाविर्भावानन्तरमपि तेन पित्रादेर्वंशः कारित इति वंशकरणे तस्येच्छा सूचिता। अत एव एत्य स्वयमागत्य पाणिं गृह्णातु इति स्वकृतधर्मेषु भारारोपः। ननु 'मद्भक्त-पूजाभ्यधिके'ति भगवद्भक्तानां वा ग्रहणे को दोष इति चेत्, तत्राह अन्य इति। ते भगवत्प्रतिपक्षाः। अन्यथा तु दासीदासभावेनापि भजनं भवतीति नात्यन्तमाग्रहो भवेत्। अन्यथा अपघातमरणे यमादयो वा मा गृह्णन्त्विति अन्यनिषेधः ॥४०॥

उद्धाहमालं प्रार्थयित्वा प्रकारमपि प्रार्थयते श्वोभाविनीति।

SRI SUBODHINI: Before mentioning about the "Yagas" (sacrifices to worship the celestial deities), the reason for using the word "Poorta" (doing public utility services such as digging of wells, lakes etc.) is to denote, that even in a younger age, public service works such as digging wells, lakes etc. could be arranged and completed. Performance of Yagas, charitable activities, giving up of material desires and possessions (i.e. including sensual attachments), practicing vows like those of fasting on Ekadasi day (11th day of the lunar cycle), worship of celestial deities, noble Brahmins and the teachers (Gurus) — In this way, the eight types of observances, rituals and

practices were done by Rukmani. The word “Aadi” (etc.) denotes, that she practiced the observances, as provided in the “rules of conduct” (Smarta), and also the ones, which have been referred to as “desirable” in the Puranas. “I have done the adoration and worship of our beloved Lord only through all these observances, penance, vows and practices. In the performance of all these, there was no desire of motive at all in my mind. Hence my request and prayer for our Lord Himself to come and accept me as His wife. I have done all this devotional adoration and worship ONLY with the SOLE MOTIVE AND GOAL TO ATTAIN OUR LORD. Due to this, Sisupala and others are not deserving or entitled to come near to me.” Rukmani has used the word “Gadaagraja” to our Lord, to denote, that the Lord is also very fond of the growth in number and prosperity in the family (Gadaagraja means “he elder brother of Gada”). Our Lord had come all the way from Vraja to destroy Kamsa. Later Gada, His brother was born. In this way, the Lord showed, by ensuring the growth of His paternal family, that He is deeply committed to the growth in the family lineage and numbers. “For this very reason only Oh Lord! please come by Yourself, and accept me as Your wife. By doing like this, You will be eminently fulfilling the duties enjoined in the scriptures. Have You not told Oh Lord! that “I regard and respect more the service and worship done to My devotee (Bhaktha) than the devotion and service to Me” – then, what is there to be “blamed”, if You are accepted and adorned (here married) by your own devotee? Answering this, our Shri Mahāprabhuji says, that the people who have come to marry Rukmani are not devotees but “Anye” – others – these people are enemies of our Lord. If they were not enemies, they could have worshipped our Lord

with the spirit of being a “servant” or servant-maid. “If I were to die in an accident, even Lord Yama and other should not come to touch and take me”. In this way Rukmani has told, that even in death, her body should not belong to anyone else, than to our Lord! THIS IS THE BEST EXAMPLE OF ONE POINTED BHAKTHI TO OUR LORD.

In the above verse Rukmani had prayed only for “marriage”, and now through the next verse, she is describing the “way” to get this “marriage” celebrated or done!

श्वो भाविनि त्वमजितोद्धने विदर्भान्-

गुप्तः समेत्य पृतनापतिभिः परीतः ।

निर्मथ्य चैद्यमगधेशबलं प्रसह्य मां-

राक्षसेन विधिनोद्धह वीर्यशुल्काम् ॥४१॥

VERSE 41 Meaning: “Oh! Unconquered Lord! tomorrow my marriage is scheduled to take place. Please come, along with Your chief warriors and commanders to my Vidarbha kingdom and conquer the armies of Sisupāla, Jarāsandha and others. Please marry me in the Rākshasa tradition, forcibly, as I have on my head the “price” of valour only (i.e. I can be taken away only through courageous valour and force).”

श्रीसुबोधिनी : स्पष्टतया समागमने कदाचित्ते गोपनं कुर्युः, लग्नात्पूर्वमेव वा शिशुपालाय प्रेषयेयुः, अविधानेन वा दद्युरिति। अतो यथा तेषु परिज्ञानं न भवति, तथैवागत्य नेया। अन्यथा उपक्रमावधिं फलपर्यन्तं मध्ये कालविलम्बे शरीरपातोऽपि भवेदिति तथा प्रार्थना। देशेऽपि न पूर्वमागन्तव्यमित्याह। श्वो भाविनि उद्वाहे। प्रथमतस्त्वमेकाकी गुप्तः समागत्य, पृतनाश्च भिन्नतया समानीय, तत्रापि पृतना यादवरूपैव, न तु विजातीया आनेयाः, अन्यथा मन्त्रभेदः स्यात्। पश्चात्पुरप्रवेशे तैः परीतः। अन्यथा स्वस्य चिन्ता स्यादिति।

यद्यपि त्वमजितः, अथवा अजितत्वादेव पक्षान्तराभावात् चैद्यमगधेशयोर्बलं निर्मथ्य, मध्ये प्रतिबन्धकत्वेन स्थितमपसार्य, तदर्थं प्रसह्य, बलात्कारमपि कृत्वा, मामुद्वह। नन्वेवं सति कामार्थं भक्त्यर्थं वा विवाहो भवेत्, न धर्मार्थमित्याशङ्क्याह राक्षसेन विधिनेति। क्षत्रियस्य स एव धर्मः। गान्धर्वस्तु पूर्वमुक्त एव 'तन्मे भवान्खलु व्रत' इत्यनेन। अतो मद्विवाहे उभयं भविष्यतीति भावः। ननु एवं हरणे परस्वादानं भवेदित्याशङ्क्याह वीर्यशुल्कामिति। न हि मूल्ये दत्ते परस्वादानमस्ति। क्षत्रियाणां वीर्यमेव सर्वत्र शुल्कम्। पराक्रमं कृत्वा मारयित्वा य एव हरति, तस्यैव तदिति क्षत्रियधर्मानुसारेण हरणे न परस्वादानमित्यर्थः ॥४१॥

बाधशङ्क्या प्रकारमुदिश्य तत्रापि स्फुरितं बाधकमनूद्य परिहरति अन्तः पुरान्तचरामिति।

SRI SUBODHINI: "If You will manifest Yourself and come over here, perhaps we may have to hide You, or send You to Sisupāla even before the actual marriage ceremony, or I may have to go to Sisupāla, without the completion of the rites of marriage! Hence, Oh Lord! I am eager, that the news of your coming should not be known to them, and please come in this way only, and take me away! If there is delay in your coming, then this body itself may get destroyed, and hence, I am praying to You to come very quickly. Please do not enter into this kingdom, in the first instance. Tomorrow, the actual wedding will take place. Hence, please come into this kingdom secretly, in the first instance. Let the army come separately. This army also should be of the Yadava clan, as the "secrecy" of our plan will be let out, if any other army is involved! Then, when You will make the entry into the kingdom, please come along with Your commanders of the army. Otherwise my relatives will get disturbed and anxious, although no one else can conquer You, Oh Lord. In fact there is no other group capable of challeng-

ing You, as You can never be conquered by anyone! Thus, after removing all the obstacles, which may arise in the middle, please marry me, through force". If it is told, that by doing like this, the Lord will be marrying Rukmani for the sake of "mutual desire" or for "Bhakthi", and this marriage will not be for "Dharma" i.e. for the performance of one's duties, Rukmani gives the answer by saying that, "Oh Lord! please marry me, as per the traditions of the Rākshasas (demons). For the warriors, this type of marriage has been certified, by the scriptures, as "Dharmik" (righteous) marriage". In the earlier verse, Rukmani has already spoken of the "Gandharva" kind of marriage. "Hence, my marriage will take place based on both the types or systems". If it is told to her, that forcibly taking her away is akin to robbing of wealth, through force (i.e. a criminal action) Rukmani, removing this doubt says that, when the suitable "price" is paid for an object and is taken away, then this action is not deemed to be "robbery or looting". The "price" which is to be paid by the warrior class, to take away the various materials is "valour" only. They are entitled to take away, whatever they desired for, through conquest or through killing in a fight. Then this "object" becomes their's only. Hence, as per the rules of conduct of the warrior class (KSHATRIYA DHARMA), others' wealth can be taken away, and this act will not be treated as robbery.

In the earlier verse, Rukmani had expressed doubts regarding the possibilities of "obstacles", being put on the way, and also the "ways and means" of removing them. Even then, again reminding about the difficulties which may be encountered by the Lord, due to these "ways and means", Rukmani is telling regarding the solutions for the same.

अन्तःपुरान्तरचरामनिहत्य बन्धूंस्त्वामुद्वहे-

कथमिति प्रवदाम्युपायम् ।

पूर्वेद्युरस्ति महती कुलदेवियात्रा-

यस्यां बहिर्नववधूर्गिरिशामुपेयात् ॥४२॥

VERSE 42 Meaning: “Oh Lord!, if You were to say to me, as to how I will be able to take you away, as you are always inside the quarters for women, except through the process of destroying your relatives and others, and then, as to how I will be able to marry you, I have a plan for You! On the day before the marriage, there will be a grand procession to adore and have “Darsan” of the “family Goddess” (Kuladevi) and I, being the new bride, is expected to participate and have “Darsan” of the Goddess. This is our family tradition. Hence I will be getting out of my home to participate in this grand procession.”

श्रीसुबोधिनी : बन्धूननिहत्य अन्तःपुरमध्ये चरणयोग्यां वां कथमुद्वह इति चेत् (शङ्कसे), तदापि सन्ति बहव उपायाः। तथाप्यविरुद्ध उच्च इत्याह। प्रकर्षेण उपायं वदामीति। केनचिद्व्याजेन स्वयं बहिरागच्छेत्, भगवान्वा वेशं कृत्वा गच्छेत्, आकर्षणं वा कुर्यात्, बुद्धिं वा प्रेरयेत्, अन्यथा सर्वेषाम्, सर्वेष्वपि पक्षेषु क्लिष्टं भवेत्, पराक्रमश्च न भवेत्, तस्मादन्यदकृत्वा गौरोपूजनाथमेव गताया हरणं कर्तव्यमिति प्रार्थना। तत्र गमनमावश्यकमित्याह। पूर्वेद्युः विवाहात्पूर्वदिवसे महती यात्रा वर्तते। सा अनुल्लङ्घनीया ततः। कुलदेवतायाः महतीत्यनेन दूरे गमनमुक्तम्। किमतो यद्येवमिति चेत्, तत्राह यस्यां बहिर्नववधूरिति। नववधूः नूतना वधूः संरक्ष्यापि लोकप्रसिद्धयर्थं भोगात्पूर्वं भोगयोग्या नववधूर्भवति, सा गिरिशां पार्वतीं द्रष्टुमुपेयादिति विधिः। स्वयमपि गिरीणामीशभूतेति अकारान्तात् टाप्। नित्यं संज्ञाछन्दसोरिति वा डाप्। ततो बहिः स्थिता तत एव नेयेति भावः। अतो विवाहदिवस एव द्वारकायां विवाहो भविष्यतीति न ज्योतिःशास्त्रस्याप्यप्रमाण्यम् ॥४२॥

एवं स्वरूपप्रकारप्रार्थनां कृत्वा तदकरणे बाधकमाह यस्याङ्घ्रिपङ्कजेति।

SRI SUBODHINI: "I always stay inside the quarters intended for the royal ladies". Then how can the Lord come in, except through destroying all her relatives? And marry her. How can the Lord do this? If there is a doubt like this, then Rukmani says, that although, there are many plans, she will tell about one specific plan, which is not against the rules of conduct (i.e. not involving violence and death). "I am not telling You Oh Lord! an ordinary plan, but a plan which is the "best"."

Rukmani is now giving the details of her plan. (1) Through some "strategy" at first, come out of the quarters of the royal ladies. (2) Our Lord should come there by changing His dress! (3) Take Rukmani forcibly. (4) Inspire everyone's intellect for the successful fruition of this plan (only the Lord can do this). (5) Otherwise take her away in any other way or through all these ways as per the will and desire of our Lord. In all this, there is bound to be some difficulty or sorrow. There is no place to show valour either. Hence, by not doing anything else, when Rukmani goes to do the worship of "Goddess Parvati (Gouri), then "Oh Lord please come and take me away"! This is my prayer. I have to go and worship Goddess Parvati. On the previous day of the marriage a grand procession is arranged and this "procession" cannot be stopped. This is a grand procession for our family Goddess. From this Rukmani gave the information, that this procession is taken for a considerable distance. Rukmani says that being a new "bride, she is also made to participate in this procession with strong security. This is done with a view to inform the world about the bride and bridegroom and their marriage. She is expected, before marriage, to have the "Darsan" of Goddess Parvati.

This is a practice and a vow to be fulfilled. "Afterwards, I will be outside only. There, Oh Lord! please come and take me away". In this way, after taking me away, during this procession on the previous day of the marriage, we can get married, on the actual marriage day, at Dwaraka. Through this, the astrological science also will be upheld (Mahurat etc.) i.e. "We both will get married, at a particular auspicious time as ordained by the scriptures, in a proper Dharmic and Vedic way!"

Having done this kind of prayer, Rukmani now says, through the next verse, that if the Lord does not come and save her as per her prayers, there will be great disaster.

यस्याङ्घ्रिपङ्कजःस्नपनं महान्तो-

वाञ्छन्त्युमापतिरिवात्मतमोपहत्यै ।

यर्हाम्बुजाक्ष न लभेय भवत्प्रसादं-

जह्यामसूत्रतकृशा शतजन्मभिःस्यात् ॥४३॥

VERSE 43 Meaning: "Oh! Lotus eyed Lord! even the great Lord Mahadeva and other Mahatmas, with a view to remove their ignorance, are desirous of immersing themselves in the dust of Your holy feet. If I were not to be blessed with your grace, now, then, I will have no other alternative except to give up my life! Then, with a view to attain and deserve Your grace and compassion, I will observe vows and penance, for numberless births and become weak in my body — till I am able to secure your grace and compassion!"

श्रीसुबोधिनी : यर्हि प्रसादं न लभेय, तर्हि जह्यामसूत्रं, ननु कोऽयं निर्बन्ध इति चेत्, उत्तमफलत्वादित्याह। यस्य भगवतः अङ्घ्रिपङ्कजस्य रजसा स्नानं महान्तोऽपि वाञ्छन्ति। तत्र निदर्शनमुमापतिः। स हि केवलं रजसा स्नानमलभमानः रजोयुक्तचरणोदकेन स्नानं करोतीति। उमापतिपदेन

उमयापि वृतः शिवः। तस्यापि स एवाभिप्रेत इति तदेवोत्तमं फलम्। किञ्च।
आत्मतमोपहत्यै आत्मनस्तमोगुणो गच्छत्विति। अहमपि माया त्रिगुणात्मिका,
 तत्रापि रुक्मिप्रभृतिभिः सह अवतीर्णोति तमः प्रधानैव। ततश्चैतत्तमश्चेत्र दूरीक्रियते,
 तदा पुनर्निकृष्टजन्म भविष्यतीति तदर्थं प्रयत्नोऽवश्यं कर्तव्यः। तत्रायमुपायः
 सुगम उत्तमश्च। एतदभावे तु शरीरं वा त्यक्ष्यामि। अयं संसर्गो गच्छतीति।
 किञ्च। **व्रतेन कृशा** सती उत्तरोत्तरजन्मसु **शतजन्मभिः** अयमर्थः कदाचित्
 स्यात्। 'स्वधर्मनिष्ठः शतजन्मभि'रिति वाक्यात्। **अम्बुजाक्षेति** सम्बोधनं
 दृष्ट्यैव तापहारकः कथमेवं करिष्यतीति बोधनार्थम् ॥४३॥

एवं रुक्मिणीवाक्यान्नुक्त्वा उपसंहरति इत्येत इति।

SRI SUBODHINI: "If I do not attain Your grace, I will have to give up my "Prāna" (my life)". If the Lord is told like this, by Rukmani, then the Lord may ask her, why are you doing this act of protest? Answering this, Rukmani says that, "Oh Lord! You are the best of all results (i.e. You are the most desired highest goals). I have to attain You! Oh Lord! Even great Mahatmas desire and crave to take a bath in the dust of your holy feet, which are lotuslike! The evidence to this, is the case of Lord Mahadeva (Siva), who takes bath in the "Rajasik" waters, due to the non-availability of the "Raja" (dust) of your lotus feet! Even Goddess Parvati, the holy consort of Lord Siva is desirous of this "bath". Here, Lord Siva has been hailed as "the husband of Uma" (Umāpati). They are eager to remove their quality of "Tamas" through this "bath". Rukmani adds further, "I am also the symbol of Māya, which is three-fold (Māya = power of "illusion" of the Lord consisting of the three qualities of Satwa, Rajas and Tamas) and specially, I have taken a birth, along with Rukmi and others, who are the souls with "ignorance" (Avidhya). Due to this, the quality of "Tamas" is predominant in me. Oh! Lord! if You would accept me and

remove this “Tamas” from me, then I will never be born again in a despicable and low “birth”. Hence, with a view to avoid this type of low birth and to attain Your “grace”, I will have to put a lot of efforts. Hence the plan, which I have placed before You is simple and the “best”. If You are unable to accept my prayer, then I will give up my body (i.e. die). But, as I am eager to continue my “loving relationship” with You, and also to control my body through penance and vows, I will take several births (not one only), and will become weak and unhealthy in my body, so that, at least my desires will get fulfilled in any of these “births”, through your grace! It has been said, that “the one who observes discipline in his actions for 100 births, becomes stable in the discharge of his Dharma” – in this way, I will also discipline myself”. By calling the Lord as “the lotus eyed one”, Rukmani has said that, “With your eyes and “looks”, my sorrow will get mitigated, and I am certain that You will accept my prayer.”

In this way, after explaining the words of prayer of Rukmani, this topic is being concluded, through the next verse.

ब्राह्मण उवाच—

इत्येते गुह्यसन्देशा यदुदेव मयाहताः ।

विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥४४॥

VERSE 44 Meaning: “The Brahmin said, “Oh! Lord Shri Vaasudeva! I have brought this secret message for You from Rukmani. Please take the necessary action on this, which You deem as appropriate, after due contemplation.”

श्रीसुबोधिनी : गोप्या एते सन्देशाः। यदुदेवेति सम्बोधनात् विवाहः

कर्तव्य इति सूचितम्। मयैवाहता इति सुतरां गोप्यत्वम्। कदाचिदेतत्पत्रं
 अन्यस्य कापट्यात् भवेदिति शङ्का स्यात्, तदर्थमाह। एतद्विमृश्य कर्तुं
 यच्चात्र सिध्यति, तत्क्रियताम्। चकाराद्यद्वक्तव्यम्, तदुच्यतामिति। विमर्शानन्तरं
 कर्तव्यम्। अथवा। तदनन्तरमेव कर्तव्यं 'किं कार्यं करवामे'त्य-
 स्यैतदेवोत्तरमित्यर्थः ॥४४॥

इति श्रीभागवतसुबोधिण्यां श्री मल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित
 विरचितायां दशमस्कन्धविवरणे उत्तरार्धे तृतीयोऽध्यायः॥३॥ [५२]

SRI SUBODHINI: This message is "secret". The addressing of our Lord as "Yadudeva" denotes that "Oh! Lord! You should marry. This message has been brought by me only. Hence, it is to be kept in a very secretive way! You should never get a doubt on this, Oh! Lord! that this "letter (message)" has been sent by a third person who is cunning". Hence the Brahmin adds, "Oh! Lord! please think about this fully and deeply. After this, whatever is proper, as per Your decision and will, please do so". The word "Cha" (and) used here denotes that "You may do whatever You think to be right and appropriate for this occasion. But please do tell me as to what I should say (to Rukmani).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 52th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-त्रिपञ्चादशोध्यायं॥

CHAPTER 53, CANTO 10,

SRI BHĀGAVATAM.

शतार्थे वा चतुर्थे वा भगवान् भार्ययार्थितम् ।

विंप्रार्थितं च कृतवानिति सम्यङ् निरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In this chapter (or in this 4th chapter of “Rājasa Sādhana”), a detailed description of our Lord’s actions, as a result of the prayers of Rukman (wife) and the Brahmin, undertaken by Him, is being made.”

प्रसह्य कन्याहरणमुद्योगावधि वर्ण्यते ।

कायवाङ्-मनसामत्र ह्यैकमत्यं निरूप्यते ॥२॥

पूर्वाध्यायान्ते यत्कर्तव्यम्, यद्वा वक्तव्यम्, तदुच्यतां क्रियतामिति ब्राह्मणविज्ञापना निरूपिता। ततो भगवान् तत्सन्तोषार्थं स्वमानसं वाक्यं च निरूपयितुमारम्भं कृतवानित्याह वैदर्भ्या इति।

KĀRIKA 2 Meaning: “Our Lord had forcibly and through much effort taken away the bride — this event is being described, and in this, there is oneness of “idea or view” in the body, word and mind. This is also proved.”

Towards the end of the previous chapter, the Brahmin had told our Lord, in a prayerful "attitude", "Oh Lord! Whatever You wanted to do now, please do so, and whatever You want to say please tell me". Later, our Lord, for the satisfaction of the Brahmin, with a view to express His own thoughts (of His mind), and with a view to prove His own words, began to speak, through the next verse.

श्रीशुक उवाच—

वैदर्भ्याः स तु सन्देशं निशम्य यदुनन्दनः ।

प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh hearing the message of Rukmani, our Lord Yadunandana (Shri Krishna) smilingly, took hold of the Brahmins' hands, and began to speak the following words."

श्रीसुबोधिनी : सा ह्यत्यन्तं कुलीना भक्तिप्रधाना। यदुरपि भक्तिप्रधानः। तुशब्दः शङ्कानिवृत्त्यर्थः। नात्र शङ्का सम्भवति। यतोऽहमपि जात इति वक्ष्यति। संदेशश्चावश्यं श्रोतव्यः। इदं श्रवणं विचारपूर्वकं सादरं च। ततो ब्राह्मणः गुह्यकर्तृतेन सह मैत्रीमिव कर्तुं पाणिना पाणिं प्रगृह्य भार्यासम्बन्धयामिति औदासीन्यं परित्यज्य प्रहसन्निदं वक्ष्यमाणमब्रवीत् ॥१॥

आदौ स्वमनोवार्तामाह तथाहमपि तच्चित्त इति।

SRI SUBODHINI: The Lord now decided, that Rukmani is highly cultured, and her devotion or Bhakthi to our Lord was the highest! The king "Yadu" was also a great devotee. The syllable "Tu" (but) is used here to remove all types of doubts. "There is no doubt in all this (which I have heard from Rukmani), as I have also taken this "birth"(to marry her). The Lord thought in this way. "This message is very important to be heard, that too, I should listen to this message with great respect and

contemplation. This Brahmin is capable of doing things in a “secret” way.” Thinking like this, our Lord extended His arms of friendship with this messenger Brahmin, treating him as related to his “wife” (Rukmani). In this way, discarding any lack of interest, our Lord, smilingly, began to speak words, which are appropriate.

Through the next verse, the Lord is telling about the attitude of His own mind.

श्रीभगवानुवाच—

तथाहमपि तच्चिन्तो निद्रां च न लभे निशि ।

वेदाहं रुक्मिणा द्वेषान्ममोद्वाहो निवारितः ॥२॥

VERSE 2 Meaning: “Like Rukmani’s mind is merged in Me, in the same way, My mind also is fully attached to her! Due to this, I am not able to get good sleep in the night. I am aware of the fact, that Rukmi, due to his hatred for Me, has prevented My marriage with Rukmani.”

श्रीसुबोधिनी : यथा सा मच्चित्ता, एवमहमपि तच्चिन्तः। अनेन सर्वाणि तस्या वाक्यानि मद्वाक्यसदृशानीति निरूपितम्। विशेषमप्याह निद्रां चेति। रात्रावावश्यकी निद्रा। सापि चिन्तया न जातेति। भार्येच्छया वा। नन्वेवं चिन्तायां किं कारणमित्याकाङ्क्षायामाह वेदाहमिति। नाल किञ्चित्सन्दिग्धम्। यतोऽहं वेद। सर्वगुणसम्पत्तावपि केवलं द्वेषात् रुक्मिणा एकेन ममोद्वाहः आहूय कन्यादानलक्षणः प्रयत्नेन निवारितः ॥२॥

एवं प्रामाण्यं मानसं चोक्त्वा प्रतिजानीते “तामानयिष्य” इति।

SRI SUBODHINI: “Like she is attached to Me, in the same way, I am also attached to her”. By telling like this, the Lord indicated, that the words spoken of by Rukmani, are the same like “My own words only!” Our Lord very specifically says, that He does not get any sleep in the night. It is necessary to sleep well in the night, but

“I am unable to get sleep due to My thinking about Rukmani”. What is the reason for the Lord Himself to feel like this. Answering this, the Lord says, “Whatever I know, there is no doubt at all on this, as I am aware of the real situation. Despite the presence of all the virtues and good qualities required for an ideal “bridegroom”, just because of the hatred, Rukmi alone has prevented My marriage with Rukmani.”

In this way, after telling His own mind, with due evidence, through the next verse, the Lord is assuring the Brahmin, that He will bring back Rukmani to Dwaraka.

तामानयिष्य उन्मथ्य राजन्यापसदान्मृधे ।

मत्परामनवद्याङ्गीमेधसोऽग्निशिखामिव ॥३॥

VERSE 3 Meaning: “After conquering all these evil kings in a battle, I will bring her back. She (Rukmani) is fully devoted to Me. I will make her shine with “blemish free” brilliance. Like a burning fire is made more brilliant through a bonfire.”

श्रीसुबोधिनी : भार्येति निश्चित्य न नाम गृह्णाति। प्रतिबन्धकानामल्पत्वायाह। राजन्यापसदान् राजन्येषु अधमान् अपगता सद् सभा येभ्य इति। क्षत्रियगोष्ठ्यां परिगणनारहिताः अधमाः। ते ह्यतिक्षुद्रा इति न मारणमपेक्ष्यते, किन्तु उन्मथनमेव कर्तव्यम्। अलौकिकद्वारा निवारयति मृध इति। युद्धे एव तानुन्मथ्य आनयिष्यामीति भावः। एवं करणे हेतूनाह मत्परामिति ‘अहं भक्तपराधीन’ इति भक्तिमार्गानुसारेणापि तामानयिष्ये। अनवद्याङ्गीमिति निर्दुष्टत्वादपि। निर्दुष्टं हि भगवान् गृह्णातीति। अङ्गपदेन वाक्येन दोषो निरूपितः। यतः सा दत्ता। इयं धर्मोपयोगिनी भविष्यतीति राक्षसविवाहं करिष्यामीत्याह एधसोऽग्निशिखामिवेति। दारुणि ज्वलन्ती अग्निशिखा नात्यन्तं प्रकाशमेति। सैव चेत् वर्तिसहिता भवेत्, तदा दीपरूपा अति-प्रकाशते, तथा तां प्रकाशयुक्तां करिष्यामीत्यर्थः ॥३॥

should listen to this message with great respect and

एवं वाचनिक-मुक्त्वा कारिकां प्रयत्नमाह उद्गाहक्षमिति।

SRI SUBODHINI: Our Lord has not used the name of “Rukmani”, but has called her as “Bhārya” (wife), with a view to indicate, that the Lord had already clearly made her His wife! “I will bring her back and marry her”. These kings, being low in character, do not deserve to be counted as kings, in the assembly of kings. They are all petty. Hence do not deserve to be killed. But they have to be subjugated and dissipated. I should not use “supernatural” ways to conquer these kings. I have to conquer them in a battle, and I will bring My wife back”. Our Lord is telling the reason for bringing Rukmani in this way, that “Rukmani is fully devoted to Me i.e. she is intensely attached to Me, in her mind. “To bring such a devotee and beloved, is very essential and necessary for Me. I have promised earlier “I am under the control of My devotees” (AHAM BHAKTHA PRAAADEENAH), although I am free and independent at all times. Hence following this path of Bhakthi also, I will bring her back.” Our Lord accepts with great joy only “blame-free” objects — and Rukmani is fully “blame-free”! This attitude or Bhāva has been made with the use of the word “Anga” (part of Myself) — as Rukmani has been given to the Lord by “Herself” only, and she will become useful to our Lord in the discharging of His duties. “Hence I will marry her, as per the Rākshasa way of marriage”. When a twig is burning, then the fire is not very bright or give much light. But the same “fire”, when it is used to light a huge thick cotton and oil mixed staff or pole, then this fire becomes a “bonfire”, and gives special brilliance. “In the same way, I will also make her shine with more brilliance.”

In this way, through “words”, whatever was to be conveyed, was told by our Lord, and through the next verse, the actual “physical” actions taken by the Lord are being described.

श्रीशुक उवाच—

उद्वाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः ।

रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥४॥

VERSE 4 Meaning: “Shri Sukadeva began to say, that our Lord Madhusūdana, after ascertaining the correct “star” position, which is appropriate for Rukmani’s marriage, began to address His charioteer. “Oh! Dāruka! Get ready with My chariot quickly!”

श्रीसुबोधिनी : विवाहे नक्षत्रमेव मुख्यमिति, भार्याप्रधानमिति, चन्द्रं ग्रहांश्चानुगुणान् परित्यज्य नक्षत्राणां मुख्यता निरूपिता। विवाहनक्षत्रं ब्राह्मणमुखादेव विज्ञाय रथः संयुज्यतमित्याह। सम्यक् योगो युद्धार्थः। तत्र हेतुः रुक्मिण्या इति। रुक्मिणो भगिनीति। सेनासङ्ग्रहाभावे स्वत एव सामर्थ्यमाह मधुसूदन इति। आशु संयुज्यताम्, अनेन समयः सन्निहित इति ज्ञापितम्। दारुकेति सम्बोधनं वैकुण्ठादागतस्य चातुर्यं भयाभावश्च प्रदर्शितः ॥४॥

शीघ्रमेव दारुककृतिमाह स चाश्वैरिति।

SRI SUBODHINI: In a marriage, the “star” (NAKSHATRA) is a very important factor to be determined. Through the use of the words “That which is appropriate and important for My wife”, our Shri Mahāprabhuji, has emphasized the fact, that in the scriptures importance has been given to the “stars” only, instead of the “moon”. After understanding the “star” on which this marriage of Rukmani has been fixed, our Lord gave the order to His charioteer. “Daruka! Please make My chariot get ready”. The word “Sam” (very well) has

been used to denote, that the Lord wanted His charioteer to prepare the chariot in such a way, that it is ready to participate in a battle at a very short notice. The reason for telling regarding the “fighting” is that, the Lord was to bring back Rukmani, who is the sister of His sworn enemy Rukmi. Hence there will be certainly a “fight”!. If this “fighting” was so certain, why did not the Lord take along with Him, a huge army? Answering this, our Shri Mahāprabhuji says, that our Lord is “Madhusūdāna” — our Lord has earlier killed very fierce demons such as Madhu, and due to this, He is capable by Himself “alone” to deal with any fighting! “Please quickly get ready” — the purport of this is that, there is very little time left, as the marriage time was getting nearer. By addressing the charioteer by his own name viz. Dāruka, our Lord desired to say that this “charioteer Dāruka” had come from Sri Vaikuntam. Through this, the Lord also showed that Dāruka was not only clever but also courageous (without any fear).

What Dāruka did very quickly is being explained through the next verse.

स चाश्वैः सैन्यसुग्रीवमेघपुष्पबलाहकैः ।

युक्तं रथमुपानीय तस्थौ प्राञ्जलिरग्रतः ॥५॥

VERSE 5 Meaning: “Dāruka brought our Lord’s chariot, drawn by four horses by the names of Sainya, Sugriva, Meghapushpa and Balāhaka, and came and stood before the Lord, with folded hands.”

श्रीसुबोधिनी : यद्यपि भगवतो बहवश्चाश्वाः, रथाश्च बहवः, तथापि सारथिपदप्रयोगात् गरुडध्वज एव रथो गृहीतः। तादृशोऽपि सैन्यादीनेव चतुरोश्वान् योजितवान्। तेषामन्वर्थानि नामानि। तत्राद्यः सैन्यरूप एव। असङ्ख्यातसैन्येन यावत्कार्यम्, तावदनेनैव भवतीति। द्वितीयः, सुग्रीवः, यथा

वानराधिपतिः सीतासमानयने रामकार्यसाधकः, तादृशोऽयमिति, सुग्रीव इति। शोभना ग्रीवा यस्येति नास्य कदाचिदपि परावृत्तिः सूचिता। मेघपुष्पस्तृतीयः। वृष्टिवत् सर्वानेव व्याप्य पततीति। बलाहकश्चतुर्थः। स मेघवत्पक्षिवद्वा क्षणमध्ये समायत्यपगच्छति च। एवं तैर्युक्तं सम्यग्योजितं रथमुपानीय यावद्विनियोगं कृत्वा, स्वकृतं ज्ञापयन्निव अग्रतः प्राञ्जलिस्तस्थौ ॥६॥

एवं ब्राह्मणाय स्ववाक्यसामर्थ्यं प्रदर्शितम्, ततः कुण्डिनपुरं गत इत्याह आरुह्येति।

SRI SUBODHINI: Although our Lord had many other chariots and horses, through the use of the word "charioteer", it has been indicated that the Lord desired, that His chariot with the flag of "Garuda bird" (the heavenly Divine bird, which our Lord usually uses to travel from Sri Vaikuntam) only to be made ready. In the same way, four horses with names of Sainya and others, were to be joined to the chariot, and each of them had the capacity, power of action and force as per names given in this verse. The horse by the name of "Sainya" is capable of achieving a very heavy load of work, that it could cross over, to the other sides, even a large concourse of army or soldiers. The horse by the name of Sugriva, could never be defeated in any battle, as it had a very powerful forehead! Like during the incarnation of our Lord as Sri Rama, Sugriva, the king of the monkeys had aided and helped our Lord, to bring back Sita from Sri Lanka, in the same way, this horse also will help our Lord. The horse by the name of Meghapushpa, has the capacity to be swiftly present everywhere, like the forceful "raining" of arrows from the upper region! The horse by the name of Balāhaka, like the clouds or birds, has the capacity to appear and disappear very quickly i.e. in a split second. In this way, the chariot was well prepared and arranged, with these type of 4 horses by Dārūka and he stood there,

before the Lord, with folded hands, along with the chariot.

Our Lord showed in this way, to the Brahmin, His own "capacity". Later He went to Kundinapur, which is being described through the next verse.

आरुह्य स्यन्दनं शौरिद्विजमारोप्य तूर्णैः ।

आनर्तादेकरात्रेण विदर्भानगमद्भयैः ॥६॥

VERSE 6 Meaning: "Our Lord made the Brahmin sit on the chariot, and after sitting Himself, through the swift going horses, during the course of one night only, reached the kingdom of Vidarbha, from the territory of Aanartha."

श्रीसुबोधिनी : स्यन्दनमिति वेगगामिनम्। शौरिरिति पितामहनाम्ना व्यपदेशः अलौकिकसामर्थ्यप्रकाशनाभावार्थः। तमपि द्विजं तत्रैवारोप्य एकरात्रेणैव स्वदेशात्तं देशं प्रविष्टः, यथा मध्यदेशेषु न परिज्ञानं भवति। अन्यथा तत्रत्यैर्ज्ञापने रुक्मी ब्राह्मणाय भगिन्यै वा अपकारं कुर्यात्, तथैव च रुक्मिण्या प्रार्थितः ॥६॥

भगवतो नगरप्रवेशं वक्तुं नगरवर्णनार्थं भ्रमाद्राज्ञः प्रवृत्तिं निमित्तत्वेनाह राजा स कुण्डिनपतिरिति।

SRI SUBODHINI: The word "Syandanam" (from Sind or from territories beyond the oceans) indicates the "swiftness" of the chariot i.e. in other words, the horses ran very fast. The Lord has been described here as "Sauri" (valourous) to reemphasize, that the Lord will not do anything "supernatural" (Aloukik) or show His Divine powers. The Lord made the Brahmin also sit on the chariot, and came to the other state, in one night, in such a way, that no one was aware of our Lord's movements through the territories, which He had crossed. If the people living in these places had known about our Lord's

movements, Rukmi would have harmed either this Brahmin or his own sister! In fact, Rukmani had also prayed for this only (i.e. to keep the Lord's coming as a "top secret").

With a view to explain the entry of our Lord into the city, the city itself, is being described, together with the tasks being attended by the king through "delusion" (Bhrama) — as per the following verse.

राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः ।

शिशुपालाय स्वां कन्यां दास्यन्कर्माण्यकारयत् ॥७॥

VERSE 7 Meaning: "The king of Kundinapura, due to his attachment and affection to his son, having decided to give in marriage his daughter to Sisupāla, was engaged in beautifying the city, for the celebration of this marriage."

श्रीसुबोधिनी : राजत्वाद्भीष्मकत्वात्। कुण्डिनमिति अल्पवत् नगरनाम निरूपितम्। तत्पतित्वाच्च। पुत्रस्नेहवशत्वाच्च शिशुपालाय शिशुं बालबुद्धिमेव पालयतीति दुर्बुद्धये कन्यां दातुं कर्माणि पुरसंस्काररूपाणि सेवकैरकारयत् । अनेन देशे भगवद्गमनेऽपि न तेषां विपरीतशङ्का कापि जातेति निरूपितम् ॥७॥

भगवत्प्रवेशार्थं पुरीं वर्णयति द्वाभ्याम्।

SRI SUBODHINI: Through the word "Kundina", it has been indicated, that the city was a small one, and the king Bheeshmaka was the ruler here. Coming under the control of his son's love, he was still nurturing only a "child's intellect", and due to this, he had decided to accept "Susupāla" (the one who protects a child — Sisu = child; Pāla = the one who protects) as the husband for his daughter. Hence the king, with the "childish" intellect was seen engaged in ordering his servants for making the

necessary arrangements in the city, for the conduct of the marriage of his daughter. Due to this preoccupation, no one was able to doubt regarding the entry of our Lord into this city.

With a view to describe our Lord's entry, the "city" also is being explained through the next two verses.

पुरं संमृष्टसंसिक्तमार्गरथ्याचतुष्पथम् ।

चित्रध्वजपताकाभिस्तोरणैः समलंकृतम् ॥८॥

स्रग्गन्धमाल्याभरणैर्विरजाम्बरभूषितैः ।

जुष्टं स्त्रीपुरुषैः श्रीमद्गृहैरगरुधूपितैः ॥९॥

VERSES 8 and 9 Meaning: "At first the Rajpath, streets and the chowks were cleaned well. Then water was sprinkled, and they were adorned with wonderful flags, festoons, Torans etc. and in this way, the entire city was beautified. (8)

The citizens of this city (both male and female) were adorning themselves with garlands, scented flowers and ornaments, and they also burnt Agar and other fragrant substances in their homes." (9)

श्रीसुबोधिनी : पुरमिति। प्रथमतः सम्यक् मृष्टं रजोनिवारणेनोज्ज्वली-
कृतम्। ततः संसिक्तं चन्दनादिभिः। मार्गा राजमार्गाः। रथ्या हट्टस्थिता।
चतुष्पथं सर्वतो मार्गाः। तेषु संसिक्तमित्यर्थः। एकमधः शोभा निरूपिता।
उपरिशोभामाह चित्रध्वजेति। त्रिविधैरपि सम्यगलङ्कृतम्। मध्ये अलङ्करणमाह
स्रग्गन्धेति। स्त्रीपुरुषैः गृहैश्च जुष्टमिति। अनेन तस्मिन् नगरे केवला
व्यावर्तिताः। ये सुतराममङ्गलरूपाः, तेऽपि भूषिता इत्याह।
स्रग्गन्धमाल्याभरणैर्युक्ताः, स्रग्गन्धमाल्यानामेवाभरणानि येष्विति। विरजानि
अम्बराणि भूषणानि च येष्विति। श्रीमद्गृहैरिति गृहे सर्वसम्पत्तिर्निरूपिता।
अगरुधूपितैरिति विशेषसम्पत्तिः विवाहोत्सवप्रयुक्तिश्च निरूपिता ॥८॥९॥

एवं लौकिकसमृद्धिमुक्त्वा वैदिकार्थं समृद्धिमाह पितृदेवान्समभ्यर्च्येति।

SRI SUBODHINI: After clearing the dust, dirt etc. in the city, the servants made it shining and neat. Later the Rajpath, market, streets, the streets through which chariots can pass through, and the four crossings (chowks) were sprinkled with water, made fragrant with sandal paste and other scents. In this way, after explaining the beautification of the lower parts of the city, now the upper portions are being described. They were beautified with wonderful flags, festoons and Torans, arranged in an eye-catching way. The citizens of this place, both male and female were fully dressed up, and no one in this city was seen without being fully beautified and dressed up. Those who are considered as “inauspicious”, they too were today seen fully dressed up. The women and male citizens had adorned themselves with garlands, sandal paste, flowers and ornaments. They had worn very clean and beautiful clothes and ornaments. Through this, the wealth of the citizens is also referred to. Every house treated this event of Rukmani’s marriage, as though, it is going to be celebrated there only. In this way, all the houses and people were beautified and seen with great loving enthusiasm. The houses also were seen with “Agar dhoop”, and the lighting of other fragrant substances.

In this way, after explaining the “worldly” wealth and prosperity, a description is given, through the next verse about the “Vedic” (scriptural) wealth and prosperity.

पितृन्देवान्समभ्यर्च्य विप्रांश्च विधिवन्नृपः ।

भोजयित्वा यथान्यायं वाचयामास मङ्गलम् ॥१०॥

VERSE 10 Meaning: “The king after worshipping his ancestors and the celestial deities, conducted the worship of Brahmins also, as per the rules and tradition. After feeding everyone sumptuously, the king arranged for

the ceremony of purification (Punyahavaachan)."

श्रीसुबोधिनी : पितरो देवाश्च नान्दीमुखदेवताः सम्यक् पूजिताः, अन्यथा प्रथमत एव कन्याहरणे विवाहो विगुणः स्यात्, अतः कर्तव्यं कृतमिति वक्तव्यम्। विप्रांश्च सम्यग्भ्यर्च्य पुण्याहवाचने। विधिवदिति। तेभ्यो वस्त्रालङ्कारादिदानेन। नृप इति सामर्थ्यम्। तेषां सन्तोषः भोजनप्रधान इति भोजयित्वा यथान्यायमित्युक्तम्। नान्दीमुखे विधानपूर्वकं भोजयित्वा सुमङ्गलं पुण्याहवाचनम् ॥१०॥

यदर्थं भगवानागतः तां देयत्वेन भूषितां चक्रुरित्याह सुस्नातामिति।

SRI SUBODHINI: The ancestors and the celestial deities, who are worshipped during the "Nāndi" (initial) ceremony were all worshipped properly. If this was not done, the marriage will not be right (i.e. blemish-free), if the bride was taken away even before these ceremonies were completed. Hence, the initial ceremonies pertaining to the marriage were all duly completed. During the Punyahravaachan ceremony, all the Brahmins were worshipped as per the rules, with clothes and other offering. The word "Oh! King! (NRIPA) addressed by Shri Sukadeva denotes, that the king of Kundinapura was capable of doing all these in an efficient way. The Brahmins express satisfaction, when they are "fed" properly. Hence during this "Nāndi" ceremony, all the Brahmins were given delectable food, as per the traditions, and this auspicious "Punyahavachana" ceremony was duly completed.

For taking away "whom" (Rukmani) the Lord Himself had come, with a view to give her away in marriage, she was being beautified and readied, as per the next verse.

सुस्नातां सुदतीं कन्यां कृतकौतुकमङ्गलाम् ।

अहतांशुकयुग्मेन भूषितां भूषणोत्तमैः ॥११॥

VERSE 11 Meaning: "The bride was made ready with a good bath, with beautiful teeth, with all the symbols of being a "bride" (for the marriage), and she was seen wearing two pieces of new clothes in turmeric (orange) colour, and beaufified with the finest ornaments."

श्रीसुबोधिनी : मङ्गलस्नानं कारितवन्तः, ततो दन्तसंस्कारमपि। शुभ्रदन्ता न द्रष्टव्येति केषाञ्चिद्देशाचारः। कन्यामित्यदत्ताम्। प्रायेण सूचित एव शिशुपालः। वाङ्निश्चयोऽप्यग्र एव भविष्यति। दाक्षिणात्यास्त इति विवाहपूर्वक्षण एव कन्यावरणम्। कृतं कौतुकरूपं मङ्गलं यस्याम्। हरिद्रया कपोलयोः रेखादिनिर्माणम्। तद्विवाह एव भवति, नान्यदा। वस्त्रमपि तादृशमेव परिधापितवन्त इत्याह अहतांशुकयुग्मेन भूषितामिति। अहतं तन्तूत्तारितं अच्छिन्नम्। नूतनमिति केचित्। तेषां मते पाषाणे प्रहारः न हतत्वं सम्पादयतीति। अनुपभुक्तमित्यन्ये। अशुकं पट्टवस्त्रम्। एकं परिधापितम्, अपरं प्रावृतमिति। भूषणैरपि भूषिताम्। सत्कृत्यालङ्कृतां कन्यां यो ददाति स कूकुद इति कूकुदत्वाथर्मलङ्करणमुक्तम्। कू द्यावापृथिव्यौ। कु कुत्सिते यस्याः। रोदसीदानापेक्षयापि तादृक् कन्यादानं विशिष्टमिति द्योतितम् ॥११॥

तस्यां विवाहदेवतासान्निध्यमाह चक्रुरिति।

SRI SUBODHINI: The "auspicious" bath was given to Rukmani, and the teeth also were cleaned up. It is a custom in some places, that the cleaned teeth of a "bride" should not be seen at all, at the time of marriage. The bridegroom Sisupāla was also informed. But even the "word" to give Rukmani in marriage to Sisupāla will be given only later. As the custom followed was "southern", even before the marriage, the "acceptance" of the bride is done through "words", before the actual marriage ceremony. The bride Rukmani had worn all the auspicious symbols and signs of her marriage. These "signs" are made with "turmeric", on the sides of the face in the form

After feeding everyone sumptuously, the king arranged to

of "lines". These "signs" are made only, during one's marriage, and at no other time. The clothes were also yellow in colour, and they were in silk, and not torn at any place. Some people say, that the meaning of the word "Ahata" used in this verse is "new clothes" (i.e. even though beaten on the "stones", for cleaning, the "newness" of the clothes does not get diminished). Others say that the clothes to be worn should be really "brand new" (not even used previously), and one of them should be used to dress up completely and the other one is used to wear in the upper part of the body as an additional covering. In this way, he who gives the bride, duly attired in this way, is called as "KUKUDA". Thus, the giving away of a "bride" is considered as greater. The giving of charity of sesame mixed with jaggery mitigates all types of blemish. The word "Cha" (and) used in this verse also brings out this view, that just by giving "sesame seed" also, every type of blemish can be removed. That the bride should have every type of prosperity and plenty — for this sake, noble Brahmins were given cows in charity. This particular charity of cows fulfills all the other charities properly. The king was very wealthy and prosperous. The charity given as per the proper rules only will confer the desired or expected benefit or result. Because of this, it is said, that the king himself was the best of those, who knew all these rules properly and as per the traditions. Hence he gave every type of charity in a proper manner and as provided in the scriptures.

In this way, after describing the "blame-free" nature of the city and the "bride", through the next 6 verses, in the middle portion, a description of the news regarding the "bridegroom's" party is being given.

चक्रुः सामर्ग्यजुमन्त्रैर्वध्वा रक्षां द्विजोत्तमाः ।

पुरोहितोऽथर्वविद्वै जुहाव ग्रहशान्तये ॥१२॥

VERSE 12 Meaning: "Noble Brahmins, through the chanting of verses from the sama, Rig and Yajur Vedas, began to pray and bless the bride with protection. The priest, who knew the Atharva Veda began to perform the sacrifice for the propitiation of the planets"

श्रीसुबोधिनी : वेदत्रयमन्त्रैः रक्षासूत्रं बद्ध्वा द्विजोत्तमा मन्त्रद्रष्टारः ऋषयः भगवदर्थमेव। यथा कोऽपि न स्पृशति दृष्टदृष्टप्रकारेण, तथा रक्षां चक्रुः। देवा हि द्विविधाः, केचन हुतादः, अन्ये अहुतादः, तत्र वाचनादिना ये अहुतादः, ते प्रीणिताः। होमेनान्येषां प्रीतिमाह पुरोहितोऽथर्वविदिति। होमे पुरोहितो मुख्यः। स हि हितमेव विचारयति। अथर्वणवेदे नक्षत्रकल्पः शान्तिकल्पश्चोक्तः। अतोऽथर्ववित् शान्तिं जानाति। ये कन्यायाः भगवन्तं त्याजयित्वा नीचसम्बन्धं कारयितुमुद्युक्ताः, तेषां ग्रहाणां शान्त्यर्थं जुहाव। अन्यथा ग्रहैर्वा प्रतिबन्धो भवेत्। भगवांश्च नालौकिकं प्रकटीकरोति ॥१२॥

दानेन सर्वदोषनिवृत्तिरिति दानान्यपि कृतवानित्याह हिरण्येति।

SRI SUBODHINI: Like the sages, who were the originators of sacred "Manthras" (Chantings), learned and noble brahmins, chanted the incantations, from sama, Rig and Yajur Vedas, with a view to bless the bride with "Protection". They tied the "Holy Thread" (Rakshāsutra) on her wrist. In this way she was fully protected, for the sake of our lord only. The "Raksha" was done, with a view to prevent anyone else from "Touching or Having" her, either seen or unseen!

The "Celestial deities are of two types. Firstly, those deities, who become pleased through "Fire Sacrifices" (Homa). The other type are those, who become pleased, through the hearing of "Manthras" (sacred chantings) -

Hutada and Ahutada - in the performance of a "Homa", the priest is an important person, and he always thinks of doing "Good" only (Welfare). The "Vedic" Rites and Rituals are done in two ways. Firstly, the rituals based on "Stars" (Nakshatra) and the other based on "Sān̥thi" (Propitiation of the dieties). Those proficient in "Atharva Veda", usually know only the latter i.e. they conduct fire sacrifices (Homa). The "Planets" were ready to "Tie-up" Rukmini, with the "Low category" Bridegroom, after "Releasing" Her, from our Lord's purview! Hence, with a view to propitiate these "Planets", these priests began to do their "Sacrifice" (Homa), As per Atharva Veda, they had felt that if this "Sacrifice" was not done, then, these planets may put obstacles in the conduct of this marriage. Especially when, our Lord had decided that on this occasion, He will not use His "Supernatural" Powers!

When "Charity" is given, it mitigates, all types of "Blemish" (Dosham). Hence, charity was also done, as per the following verse.

हिरण्यरूप्यवासांसि तिलांश्च गुडमिश्रितान् ।

प्रादाद्धेनूश्च विप्रेभ्यो राजा विधिविदांवरः ॥१३॥

VERSE 13 Meaning: "The king, who knew the traditions well, gave in charity to noble brahmins, plenty of gold, silver, clothes and sesame seeds mixed with jaggery, along with innumerable cows"

श्रीसुबोधिनी : हिरण्यं सुवर्णं तत्सार्वकामिकमग्निदैवत्यम्। रूप्यं सोमदैवत्यम्। वासश्च सर्वदैवतमिति। गन्धर्वदैवतं वा। तेन त्रयो भागिनः कन्याया व्यावर्तिताः। तिलमोदकदानं तु सर्वदोषहरमिति गुडमिश्रितान् तिलांश्च ददौ। चकारात्केवलानपि। कन्यायाः सर्वसमृद्ध्यर्थं धेनूश्च प्रादात् विप्रेभ्यश्च।

त एव हि विशेषेण पूरकाः। राजा समृद्धः। विधानेन दत्तं फलपर्यवसायि
भवतीति तदर्थमाह। विधिविदां मध्ये श्रेष्ठ इति ॥१३॥

एवं पुरं कन्यां च निर्दुष्टतया निरूप्य मध्ये निराकार्याणां वृत्तान्तमाह
षड्भिः।

SRI SUBODHINI: Gold is the symbolic metal of "Agni" (Fire). By giving "Gold" in charity, the "Fire God" fulfills one's desires totally! The celestial deity of silver is the "Moon" (Soma). The Celestial deities of clothes are "All the celestials" (Devataas) or the celestial "Gandharva" deity. By describing all these items and materials, which were given, in charity, it is explained, that the three dieties, who are responsible for causing "Bliss in Marriage" of the bride, will not be able to enjoy the bride themselves!

The giving in charity of sesame mixed with Jaggery, mitigates all types of "Blemish". The word "Cha" (And) used here also brings out, this view, that just by giving in Charity of "Sesame Seed", every type of "Blemish" can be removed. That the bride should have every type of prosperity and plenty - for this sake, Noble Brahmins were given "Cows" in charity. This particular charity of cows fulfils all the other charities totally. The king was very wealthy and prosperous. The charity given as per the 'Scriptural Rules' only will confer the desired results or the expected benefits. Because of this, it is said, that the king himself, was the best of those, who knew all these "Rules" properly! Hence, He gave all types of "Charity" As per the scriptures.

In this way, after describing the "Blamefree" Nature of the city and the "Bride", through the next 6 verses, a description of the news Regarding The "Bridegrooms" party is being given.

एवं चेदिपती राजा दमघोषः सुताय वै ।

कारयामास मन्त्रज्ञैः सर्वमभ्युदयोचितम् ॥१४॥

VERSE 14 Meaning: “In the same way, the king of Chedi kingdom Damaghosha, for the sake of welfare of his son Sisupāla, with the help of Brahmins, who were fully proficient in the “Manthras” (incantation), arranged auspicious ceremonies to be performed.”

श्रीसुबोधिनी : भगवद्धर्मैव तेषां निराकरणार्थम्। प्रथमं विवाहः संस्कार इति पितृवै तस्य संस्काराः क्रियन्त इति निरूपयति। यथा रुक्मिण्याः तत्पित्वा कृतम्। एवं चेदिपतिरपि दमघोषः सुताय शिशुपालाय विवाहो भविष्यतीति वै निश्चयेन कारयमास। तस्यापि सामर्थ्यं राजेति। दमघोष इति दमस्य शान्तेः घोष एव, नतु तस्य दमः। न हि अदान्तेन कृतं सफलं भवति। अक्षरव्यत्यासो वा, मदघोष इत्यर्थः। सिंहवत्। अत उन्मादात् भगवन्तमविचार्य तथा कृतवान्। अभ्युदये उचितमेव, नत्वभ्युदयम् ॥१४॥

एतादृशस्य उन्मत्तसेनायुक्तस्य पुरं प्रति गमनमाह मदचमुद्धिरिति।

SRI SUBODHINI: The “obstacles” which may be put by the planets were mitigated through the worship and grace of our Lord only. In the first instance, the purifying ceremonies for marriage are done by the father only. Like for Rukmani, her father performed all the purifying “Samskaras” (rites), in the same way, the king of Chedi kingdom, Damaghosha thinking “my son’s” (Sisupāla) marriage will take place shortly, “arranged for the performance of all the purifying ceremonies”. He also had the capacity and strength to perform all these rites, as he was also a king. His very name “Damaghosha” meant “the roar of peace”. But, in reality, his name was wrongly given as “Damaghosha”. His real name was “Madaghosha” i.e. his “roaring” had the pride of a lion and he was full of “ego”, and due to this, he did not think of our Lord, and also engaged himself in the performance

of all the purifying ceremonies. Although it was appropriate for the welfare of his son, in reality this "welfare" did not take place.

Along with a "proud" army, the bridegroom's party came into the city of the bride. This is being described in the next verse.

मदच्युद्धिर्गजानीकैः स्यन्दनैर्हममालिभिः ।

पत्त्यश्वसंकुलैः सैन्यैः परीतः कुण्डिनं ययौ ॥१५॥

VERSE 15 Meaning: "Accompanied by the army consisting of elephants, which were full of "Mada" (intoxicated), chariots embellished with golden garlands, with footmen and horse riders, the "bridegroom" set out to Kundinapura."

श्रीसुबोधिनी : षष्टिहायनैः मत्तगजैः सह। गजानामनीकरूपत्वार्थं तथोक्तम्। सुवर्णमालायुक्तानि च स्यन्दनानि। भटाः अश्वाश्च। एवं चतुरङ्गसेनायुक्तः युद्धार्थमेव कुण्डिनपुरं ययौ, न तु विवाहार्थम्, अन्यथा विवाहसामग्रीमपि नयेत् ॥१५॥

तस्याग्रे निराकरणार्थमादौ सन्माननामाह तं वै विदर्भाधिपतिरिति।

SRI SUBODHINI: "60 horses, accompanied by intoxicated elephants" - the purport of telling like this is, that an army of huge elephants was also taken along! There were chariots ornamented with golden garlands. The footmen and horses - in this way, the four-fold army, for the purpose of fighting only, had set out to visit Kundinapura. It appeared as though, that they were not going there for the sake of marriage. If they were really going for the marriage, they would have carried the various materials necessary for the marriage. But they were not carried at all!

Afterwards, with a view to “ignore” (which will take place later) in the first instance, the “welcome and reception” accorded to this bridegroom’s party is being described, through the next verse.

तं वै विदर्भाधिपतिः समभ्येत्याभिपूज्य च ।

निवेशयामास मुदा कल्पिते वाधिवेशने ॥१६॥

VERSE 16 Meaning: “The king of Vidarbha Bheeshmaka, came forward to receive them, and after performing their worship and welcome, made them stay in the guest house, with great joy.”

श्रीसुबोधिनी : विदर्भदेशस्याधिपतिः; विशेषानभिज्ञः, तं निश्चयेन, समभ्येत्याग्रे गत्वा अभिपूज्य, गृहागताय यथा पूजा विधेया। चकारात् विशेषाभावं च कृत्वा, मुदा हर्षेण कल्पिते अधिवेशने, नतु सहजे उत्कृष्टे। आ ईषत्कल्पिते वा अकल्पिते वा वाटिकादौ स्थापितवान् ॥१६॥

तत्रैव सर्वे दुरात्मान एकीभूता इत्याह तत्र शाल्व इति।

SRI SUBODHINI: The King of Vidarbha was of very ordinary knowledge. He came out to receive the bridegroom’s party, and accorded such a reception and worship to them, like in the same way, reception and worship are accorded to a guest, who has visited one’s home. In the scriptures, it has been said, that a visitor to one’s home should be received well and worshipped. The word “Cha” (and) used here, denotes that the bridegroom’s party was worshipped and received in this traditional way. With a cheerful and joyful mind, they were made comfortable to stay at the appointed guest house. But the place was not the “best”, and was not well-furnished or provided for; or perhaps they were made to stay in the gardens/parks etc.?

There all the evil minded persons had gathered together. This is described through the next 3 verses.

तत्र शाल्वो जरासन्धो दन्तवक्रो विदूरथः ।

आजग्मुश्चैद्यपक्षीयाः पौण्ड्रकाद्याः सहस्रशः ॥१७॥

कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम् ।

यद्यागत्य हरेत्कृष्णो रामाद्यैर्यदुर्भिवृतः ॥१८॥

योत्स्यामः संहतास्तेन इतिनिश्चितमानसाः ।

आजग्मुर्भूभुजः सर्वे समग्रबलवाहनाः ॥१९॥

VERSES 17, 18 and 19 Meaning: "There, Sālva, Jarāsandha, Dantavakra, Vidūrata, Panduka and others in thousands were there, who were all kings who have taken the side of Sisupāla. They had all come with the avowed purpose of making the marriage of Rukmani with Sisupāla take place, as they were the enemies of our Lord Shri Krishna and Shri Balarama. All of them had determined in their mind to fight together, if ever our Lord Shri Krishna accompanied by Shri Balarama were to come, and take away Rukmani. Hence all the kings had come with their armies, weapons and chariots (with a view to fight, if required)."

श्रीसुबोधिनी : विदूरथः दन्तवक्रभ्राता। चत्वारो मुख्या गणिताः। अन्येऽपि चैद्यपक्षीयाः आययुः। पौण्ड्रकाद्याश्च मिथ्यावासुदेवादयोऽपि तत्रैव निविष्टाः। तेषामेकल स्थितौ एकं धर्ममाह कृष्णरामद्विष इति। नहि तेषामागमने किञ्चिदन्यत्कृत्यमस्ति। एकाकिनो वयमसमर्थाः, केनचिन्मिषेण भगवान् जेतव्य इति, चैद्ये स्वोपकारं च ख्यापयितुमरिमित्रन्यायेन समागता इत्याह। यत्ताः सन्तः कन्यां चैद्याय साधितुं समागताः। नन्वाहूय कन्या दीयते, कः सन्देह इति चेत्, तत्राह यद्यागत्येति। तेषां हृदये भगवान् तथैव ज्ञापितवान्। कृष्णो हि स्त्रीणां हितकर्तेति। रामाद्यैर्यदुर्भिः सहागतः यदि हरेत्, तदा योत्स्याम एव, नत्वन्यत् सामर्थ्यमस्तीतिभावः। इत्येवं निश्चितं मानसं येषाम्। अत एव सर्वे समग्रबलवाहनाः सन्तः आजग्मुः। भूभुज इति तेषां सा सम्पत्तिः सहजा ॥१७-१८-१९॥

एषा वार्ता सर्वजनीना जातेति ज्ञापयितुं बलभद्रादयो भगवता अनुक्ता अपि समागता इत्याह श्रुत्वैतदिति द्वाभ्याम् ।

SRI SUBODHINI: Vidūrata was Dantavakra's brother. The four important "evil" persons have been referred to here. There were many others, who had come to help Sisupāla. There was Poundraka, also as he was claiming, that he was the real "Vaasudeva" (our Lord Shri Krishna). There were many others also. They had all come there for the reason, that all of them were the enemies of our Lord Shri Krishna and Shri Balarama. There was no other reason for their coming, as there was no other work for them to be done there at Kundinapura. They thought "we by ourselves are not capable of attaining victory over Shri Krishna, if we are single. Hence we should mingle with our friends, and we should conquer Shri Krishna. By doing like this, our beneficial act for the sake of Sisupāla will also get exhibited. Hence all of them had come there fully prepared. They had come, so that they will ensure the marriage of Sisupāla with Rukmani. What is the doubt in this, as usually the bride is given after due invitation is extended? Answering this, it is said, that they had this thought also — that our Lord Shri Krishna accompanied by Shri Balarama (this "thought" in their minds were inspired by our Lord only) may come, there to forcibly take away the bride, assisted by the Yadavas. Why? The Lord is the "benefactor" of all women. They decided, that they should all get together, and fight the Lord and His aides. They had no other capacity in them. Hence, they had decided in their mind only to fight our Lord. Due to this, they had all come along with their armies and chariots. The word "Bhubhuja" is used to denote that these were their own "wealth" only (ie the army etc.).

The news spread everywhere. On listening to this news, Shri Balarama and others, without telling our Lord, came over there. This is described in the next two verses.

श्रुत्वैतद्भगवान् रामो विपक्षीयबलोद्यमम् ।

कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ॥२०॥

बलेन महता सार्धं भ्रातृस्नेहपरिप्लुतः ।

त्वरितः कुण्डिनं प्रागाद्गजाश्वरथपत्तिभिः ॥२१॥

VERSES 20 and 21 Meaning: "On hearing about the efforts of the king of Chedi and others, our Lord Shri Balarama, knowing that our Lord Shri Krishna had gone over there to Vidarbha alone, with a view to take away Rukmani, got a doubt in His mind, that definitely a "fight" is bound to happen. Due to His extreme loving mind to His brother, He brought a very huge army consisting of elephants, horses, chariots and footmen, very quickly and came to Kundinapura."

श्रीसुबोधिनी : श्रुतस्य सत्यत्वाय भगवानिति। राम इति साधनरूपः विपक्षायाः विपक्षस्य शिशुपालस्य सम्बन्धिनः। तेषां बलस्योद्यमं श्रुत्वा। एक एव च भगवान् कन्यां हर्तुं गत इति कलहे शङ्कां प्राप्तः। कलहो भविष्यतीति निश्चित्य महता बलेन सार्धं त्वरितः कुण्डिनं ययौ। ननु भगवति कः सन्देहो भवेत्, किमिति गत इत्याशङ्क्याह भ्रातृस्नेहेन परिप्लुत इति। लौकिकदृष्ट्या स्नेहेन च गत इत्यर्थः ॥२०॥२१॥

एवं सर्वसंविधानमुक्त्वा अत्यन्ताकाङ्क्षायामेव भगवान् समायातीति रुक्मिण्याः आकाङ्क्षा निरूपयति भीष्मकन्येति सप्तभिः सार्धैः।

SRI SUBODHINI: By using the word "Rāma", it is indicated that He is of the Divine form of "Sādhan" (efforts), and the appellation of "Bhagavan" has been used to denote, that the news, he had heard (about the movements of the enemy armies) was "truthful", as being

the “Bhagawan”, He will always be in the know of both “truthful and untruthful” matters. As the other armies were connected with Sisupāla, they represented the “enemies”. On hearing the efforts of the “enemy armies”, and thinking that our Lord Shri Krishna had gone alone to bring back Rukmani, He concluded that there will be certainly a conflict or fight. Hence, He acted, by quickly taking a huge army to Kundinapura. Our Lord Krishna is “Bhagawan” – the Lord of the Universe! Why then this doubt of Him, being alone and unprotected? (i.e. needing protection!). This doubt arose, due to Shri Balarama’s love for the Lord, as his heart had melted with this brotherly affection, no sooner he heard, that the Lord had gone alone! He went to help his brother, from a “worldly” point of view, and with a view to express his love.

In this way, it is said, that our Lord always manifests Himself or comes only when there is an intense desire and love for Him. Hence, through the next 7 ½ verses, the intense longing and eager expectations of Rukmani, are given.

भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः ।

प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा ॥२२॥

VERSE 22 Meaning: “The daughter of king Bheeshmaka, was eagerly awaiting the arrival of our Lord Sri Hari. When the messenger Brahmin did not come back, in time, she became very anxious and worried.”

श्रीसुबोधिनी : भीष्मकन्येति न स्वातन्त्र्येण स्थातुं शक्नोति। स हि पिता भयानकः, कन्या चास्वतन्त्रा, कन्यात्वादेव लोकाविगानम्। वरारोहेति भोगयोग्यावस्था निरूपिता तेन दानसमनन्तरमेव सर्वनाशः सूचितः। अतोऽतिदुःखिता उपायान्तरमलभमाना हरेरेव सर्वदुःखहर्तुः आगमनं काङ्क्षन्ती

जाता। ततः स्वस्य प्रत्यापत्तिमपश्यन्ती तदा द्विजस्य, द्विजमचिन्तयत्।
द्विजस्य वा प्रत्यापत्तिम्। प्रत्यापत्तिर्नामस्थानात्प्रच्युतस्य पुनः स्वस्थानागमनम्।
स्वयमपि भगवतः सकाशात् प्रच्युता, पुनर्भगवत्प्राप्तिमलभमाना, प्रापकं
द्विजमेवाचिन्तयत् ॥२२॥

तस्याश्चिन्तामाह अहो इति सार्धैस्त्रिभिः गुणेभ्योऽप्यधिकेति ख्यापयितुम्।

SRI SUBODHINI: Rukmani is the daughter of the king Bheeshmaka; hence she cannot remain as independent and free. The king was a ferocious person, and this was the reason, that she could not act freely, as per her own desire and will. She thought, that she will get destroyed, if she were to be married to Sisupāla. These thoughts made her very unhappy. Seeing no other way of mitigating this sorrow, she began to eagerly await the arrival of our Lord Sri Hari, who removes the entire sorrow of His devotees. And also seeing, that the Brahmin messenger having not returned, she again got worried about this, as to why the Brahmin has not come back at all? She surrendered to our Lord in her heart, but as the Lord has not yet come (i.e. as she had not attained the Lord), she began to think about the Brahmin messenger, who would have gone and seen the Lord!

Her "anxiety" was very intense, and this is exemplified through the next 3½ verses.

अहो त्रियामान्तरित उद्धाहो मेऽल्पराधसः ।

नागच्छत्यरविन्दाक्षो नाहं वेदम्यत्र कारणम् ।

सोऽपि नावर्ततेऽद्यापि मत्सन्देशहरो द्विजः ॥२३॥

अपि मय्यनवद्यात्मा दृष्ट्वा किञ्चिज्जुगुप्सितम् ।

मत्पाणिग्रहणे नूनं नायाति हि कृतोद्यमः ॥२४॥

VERSES 22½, 23 and 24 Meaning: “I have only one night more, unlucky as I am, for my marriage. My beloved lotus eyed Lord has not yet come to save me. What will be the reason for this? I am unable to understand this! The Brahmin messenger, to whom I had given my message to the Lord, has also not returned as yet! Will it be, that the blameless Lord, who had put efforts to accept me, initially, has now decided not to come and marry me, on seeing some “blemish” in me?”

श्रीसुबोधिनी : त्रियामा रात्रिः, तथैवान्तरित उद्वाहः एकैव रात्रिर्मध्ये वर्तत इत्यर्थः। त्रियामात्वेनाल्पकालता सूचिता। अतोऽग्रिमदिवसे महाप्रलय एवेति चिन्ता। **अल्पराधस** इति अल्पसिद्धियुक्तायाः। भाग्यसिद्धिश्चेत् महती भवेत्, तदा शीघ्रमेवेष्टसिद्धिः। सन्देहादल्पवचनम्। चिन्तायां द्वितीयां कोटिमाह **नागच्छत्यरविन्दाक्ष** इति। दृष्ट्यैव तापनाशकः। अत्र कारणमहं न वेद्मि। नन्वागमनसमयो न जातः किमिति चिन्त्यत इति चेत्, तत्राह **सोऽपि नावर्तत** इति। आगच्छतीति ज्ञाते चिन्ता न भवेत्। आगमनकालश्च सन्निहितः। तत एकतरनिश्चये अस्वास्थ्यं वा उत्पाद्यं भवति। येन श्वो विवाहो न भवेत्। **अपिशब्दादन्यो** वा भगवता प्रेषितः स्यात्तेनापि वा। **अद्यापीति** सन्निहितः समयः। ननु ब्राह्मणाः क्वचित्तपः करिष्यन्ति, को नियमस्तेषामागमन इति चेत्, तत्राह **मत्सन्देशहर** इति। सन्देशं यो नयति, तत्रापि द्विजः सत्यवादी। द्विजीयं जन्म सत्यार्थमेवेति। तत्र स्वयमेव हेतुं कल्पयति। **अपीति** सम्भावनायाम्। भगवाननवद्यात्मा किञ्चिद्भ्रातृपक्षपातलक्षणं जुगुप्सितं दृष्ट्वा, तत्कारणभूतं पूर्वजन्मस्थितं वा **मत्पाणिग्रहणे** प्रथमत उद्यमं कृत्वापि, ब्राह्मणमपि स्थापयित्वा सङ्गेनेष्यामीति पश्चान्नागतः। ततो ब्राह्मणोऽपि शीघ्रमागन्तुमसर्थः नागत इति तदाह। **मत्पाणिग्रहणे कृतोद्यमोऽपि नूनं नायाति** ॥२३-२४॥

ननु सदुष्टा अपि केचन परिगृह्यन्ते, न हि सर्वथा निर्दुष्टा भवन्ति। तथा सति कस्यापि परिग्रहो न स्यात्, इति चेत्। सत्यम्। तत्र अदृष्टादिकं प्रेरकं सम्पद्यते। मम तु तस्याप्यभाव इत्याह **दुर्भगाया** इति।

SRI SUBODHINI: The "night" has three parts. The "time" available for the "marriage" from now onwards is only "one night". By telling that the night will be of three parts, what is indicated here is, that there is very little time left for the marriage to take place and hence, "tomorrow the deluge will fall on me". Hence Rukmani was very unhappy. "I am very unlucky! If I were very lucky and fortunate, all my desires would have been fulfilled by now". Uncertainty over the actual situation has made her tell only these anxious words. She is telling the reason for this anxiety that, "the lotus eyed beloved Lord has not come so far to save her". He is capable of mitigating the sorrow of His devotees, by just one "look" (Drishti). "I am unable to understand the reason for His not coming". As the time of His arrival, has not yet come (the Lord was told to come only, when Rukmani will go in the procession to do the worship of mother Durga). Why are you getting anxious then?" Answering this, Rukmani, says that the Brahmin messenger who was sent earlier, has also not returned back. "If I were to know that the Lord will certainly come, then I will not have any anxiety at all. The time for His coming is very near. If this "certainty" of His coming is made known to me, then I will become anxiety-free and, that tomorrow this proposed marriage with Sisupāla will be aborted. The word "Api" (also) has been used by Rukmani to indicate, that perhaps the Lord had sent someone else, whose coming also will stop my marriage. The word "up to now" (Adhyaapi), used here denotes, that the time has come (as only very short time is left) and the Brahmin might have gone to do some penance, and there is no proper time for His' returning back! Thinking like this, she says, as answer to these thoughts, that this Brahmin

had taken "my message". The messenger, who takes the message is usually a "truthful" person. This messenger is a Brahmin, and he is bound to be a truthful person. A Brahmin, takes his "second birth" for the sake of "truth" only. Rukmani is now thinking herself, that the blameless and pure minded Lord might have seen some "blemish" in her, pertaining to her being associated with her brother Rukmi, due to which, or due to some reason from her previous birth, He might have stopped from coming, "although He had put efforts to marry me, and even after stopping the Brahmin messenger from coming back alone to Vidarbha, as the Lord intended to bring this Brahmin, along with Himself!" Even after all this, the Lord has not come! Due to this, the Brahmin also became incapable of coming early. In this way, Rukmani thought, as the Brahmin also had not come.

Many girls do accept as their husbands, persons who have several defects too. There is no, one, who is free from all types of defects in this world. If one aspires for a fully "blemish free" husband, then no one will be able to marry at all. This is indeed true, but to attain a bad blemishful husband (like Sisupāla), Rukmani thought, would be, indeed due to fate or ill luck only! "I am denied even this", Rukmani says like this, through the next verse.

दुर्भगाया न मे धाता नानुकूलो महेश्वरः ।

देवी वा विमुखा गौरी रुद्राणी गिरिशा सती ॥२५॥

VERSE 25 Meaning: "Unlucky as I am, why does Lord Brahma and Lord Mahadeva are not beneficial to me? It appears that the consort of Lord Siva, who is the "Girija" (daughter of the Himalaya mountain), Sati (daughter of Daksha), Rudrani (wife of Sri Rudra — another

name for Lord Siva) and Goddess Pārvati (Uma) is upset with me.”

श्रीसुबोधिनी : पतिस्तु कृष्ण एव। अनागमने यथाकथञ्चित् भ्रान्तापि भूत्वा तत्र गमिष्यामि, यतो ब्रह्मा, पतित्वेन भगवन्तमेव विचारितवान्, परं दुर्भगा भविष्यामि। अतो दुर्भगात्वसम्पादकभाग्यस्य विद्यमानत्वात् धातापि नानुकूलो जातः। आनुकूल्ये तु इदानीमेव भगवानागच्छेत्। अतो दुर्भगात्वमपि न भवेत्। ननु सौभाग्यं शिवाधीनं पार्वत्यधीनं वा, तत्राह नानुकूलो महेश्वर इति। देवतारूपा दुर्गा वा विमुखा। अनाराधनात् सा हि गौरी गुरो पत्नी, गुरुरुपदिशति, तच्छक्तिर्भाग्यं सम्पादयतीति, तमेव सम्बन्धं प्रकटयति रुद्राणीति। रुद्रो हि गुरुः, स्वयमपि गिरिशा। सतीति पातिव्रत्यबलमपि तस्याः सूचितम् ॥२५॥

एवं चिन्तया कियति काले अतीते चिन्ताधिक्ये उत्पत्स्यमाने मध्ये तद्विधातकं शकुनं जातमित्याह एवं चिन्तयतीति।

SRI SUBODHINI: “My husband is Lord Krishna only! He has not yet come! I will now, anyhow go over there, even with “delusion”, as Lord Brahma has determined, that only our Lord Shri Krishna will be my husband. But I will be very unlucky indeed, if my beloved Lord Shri Krishna does not become my husband. Due to this ill luck of mine, I think, that even Lord Brahma, the creator, is not beneficial or favourable to me. If Lord Brahma was favourable, our Lord would have come certainly by now! And I will not be seen as unfortunate, if the Lord were to come now! If it is told that “happy conjugal life” (Sowbhāgya) is in the hands of Lord Mahadeva and Goddess Pārvati, then I think, that Lord Mahadeva and Goddess Durga (Pārvāi) are not favourably inclined towards me. It is due to the fact, that I have not done worship of them. hence, they are also not favourable to me. Goddess Durga is also called as “Gauri” i.e. the

wife of "Guru" (teacher). Guru always gives instructions and the Bhakthi or devotion to one's Guru, brings luck and fortune to oneself. In this way, "Goddess Rudrani", manifests Herself, as Rudra is the Guru or the teacher. Mother Durga also is Sati and being so, she is endowed with the power of a chaste wife".

When some time went away, with anxiety and worry like this, and when it also got increased, then she was able to see some auspicious signs, which acted to remove the "anxiety and worry", and this is explained, through the next verse.

एवं चिन्तयती बाला गोविन्दहतमानसा ।

न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले ॥२६॥

VERSE 26 Meaning: "Our Lord had already captured the mind of Rukmani, and she was aware of this, and could recognize this time also (i.e. as auspicious). But the anxiety in her mind made her eyes filled up with tears, and she closed her eyes."

श्रीसुबोधिनी : बाला मुग्धा। तत्रापि गोविन्देन हतमानसा। विह्वला सती, रोदने प्रादुर्भूते कृतमङ्गलायाः तदनुचितमिति अश्रुकलाकुले नेत्रे अमीलयत्। नन्वेतादृशे रोदनमुचितं तत्कथं निमीलनमिति चेत्, तत्राह कालज्ञेति। सा ह्ययं शुभकाल इति जानाति, ग्रहानुगुण्यात्। अतो भगवानेवायास्यतीति निश्चित्य तथा कृतवतीत्यर्थः ॥२६॥

किञ्च। न केवलं कालज्ञानेनैव तूष्णीं स्थिता, किन्त्ववयवस्फुरणैः शकुनमपि प्राप्तवतीत्याह एवं वध्वा इति।

SRI SUBODHINI: The word "Bāla" has been used with the purport, that Rukmani was 16 years of age — hence she was youthful (Mugdha). At this stage, our Lord had "captured" her mind fully, and this made her anxious. She began to weep. But auspicious events are

about to take place, and weeping at this juncture is not appropriate. Hence she closed the eyes, which were filled up with tears, although during such anxious moments, one gets to weep only. Then, why did she close her eyes? Our Shri Mahāprabhuji explains here, that she is “Kaalaina” i.e. she was able to recognize the “time” (or Kaala). In other words, she understood, that the time was “auspicious”, and she should not continue to weep. Due to the favourable position of the planets, Rukmani realized, that our Lord will certainly come. Having determined like this, she closed her eyes.

Rukmani did not become “silent” (Mounam), due to her realization of the special nature of the auspicious “time” to come, but she became “silent” also due to the auspicious, physical signs in her body. This is being described through the next verse.

एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप ।

वाम ऊरुर्भुजो नेत्रमस्फुरन्प्रियभाषिणः ॥२७॥

VERSE 27 Meaning: “Oh! King! In this way, eagerly awaiting the arrival of our Lord Govinda, the bride’s (Rukmani’s) three bodily parts on the left side viz. thigh, hand and eye began to flutter.”

श्रीसुबोधिनी : वधूर्विवाहसमयस्था, सर्वतो रक्षायुक्ता वा। गोविन्दागमन प्रतीक्षन्त्याः। वाम ऊरुर्भुज इति। वामे ऊरुः भुजः नेत्रं चास्फुरन्। वामे अङ्गे ऊर्वादित्रयस्फुरणं स्त्रीणां शुभसूचकम्। प्रियभाषिण इति त्रयाणां विशेषणम्। शुभसूचका इत्यर्थः। अन्यतरस्यामिति नपुंस (कै) कशेषो न भवति। अथवा। प्रियभाषिणः सम्बन्धीनि एतानीति प्रियं श्रोष्यामीतिभावः ॥२७॥

ततस्तदनन्तरमेव ब्राह्मणः समागत इत्याह अथेति।

SRI SUBODHINI: By using the word “Vadhu”, it is indicated, that Rukmani was a “bride” — fit to be

married, and this time was the auspicious time of her marriage, and from all the four sides, she was being protected. Rukmani was, thus, eagerly awaiting the arrival of our Lord Govinda, when three bodily parts on her left side viz. the thigh, hand and eye began to flutter. These "signs" are considered as very auspicious for women and these signs portend the advent of "happy and joyful events". Due to this only, these signs have been termed as "speaking of likeable tidings" (PRIYA BHĀSHINĀHA). Rukmani understood, that all these signs indicated auspicious events to occur very soon and hence, "I will hear soon, something very auspicious".

After this, the Brahmin came there very quickly, and this is being described, through the next verse.

अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः ।

अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥२८॥

VERSE 28 Meaning: "At this time, the Brahmin messenger, sent back by our Lord Shri Krishna returned and saw Rukmani, the princess in the royal house for the ladies."

श्रीसुबोधिनी : तस्य तत्समय एव समागमनं काकतालीयं चेत्, तदा भगवदर्थमेव तस्या आकाङ्क्षा निरूपितेति न स्यात्, अतस्तद्व्यावृत्त्यर्थं भगवानेव तस्मिन्समये 'ये त्यक्तलोकधर्माश्च मदर्थ' इति वाक्यात् प्रेषितवानित्याह **कृष्णविनिर्दिष्ट** इति। तद्विनिश्चयादुभयविधादपि विशेषेण समागत इति। भिन्नप्रक्रमोऽप्यथशब्दः भगवतैव तथा कृत इति ज्ञापनार्थः। **द्विजसत्तम** इति। अत्यन्तमन्तरङ्गो भगवद्भक्तः। अतस्तेन सर्वतापनिवृत्तिर्युक्तैव। द्विज एव मित्रम्, तत्रापि सन्देशहारी विशिष्टः, तत्रापि तत्र गतो भगवत्सख्यं प्राप्त सत्तमो भवति। अत एवान्तःपुरचरीमपि राजपुत्रीमपि स्वयमेव ददर्श। भगवच्चिन्तनाद्देवतैव तदावेशनाज्जाता। यथा ब्राह्मणे धर्मत्रयम्, तथा तस्यामपि। आध्यात्मिकादिधर्मत्रयं वक्तुं विशेषणत्रयम्। हेत्याश्चर्ये ॥२८॥

ततो यज्जातं तदाह सा तमिति।

SRI SUBODHINI: At this time came the Brahmin messenger — and this visit looked like the fruit falling at the same time, when the crow sat on the tree. Rukmani was described up to now as very eager to see our Lord, and with a view to mitigate her sorrow, and to fulfill her innermost desires, it is said, that our Lord Himself had sent this Brahmin to Rukmani. That is why, in this verse, the words “sent by Lord Shri Krishna” have been used, to reemphasize, that the return of this Brahmin was not accidental, but he was specially sent by our Lord (i.e. it is not as per the “Kakataliya” rule as explained in the earlier part of this commentary). He was sent by the Lord, with a view to remove the worry and anxiety of Rukmani.

The word “Atha” (now) denotes, that a new event is about to unfold. Our Lord also responded to Rukmani’s prayers in the same way. To emphasize this, the words “best of the Brahmins”, (DWIJA SATHAMAHA) have been used, to denote that the Brahmin, was not just a “Dwija” viz. “a Brahmin” but he was considered by our Lord, as an intimate devotee of His’, and a devotee such as this Brahmin is bound to mitigate and remove the sorrow of Rukmani. Even a “Brahmin” can be a friend, but if this “Brahmin” is used by our Lord to bring a “comforting” message, then, he becomes a very “beneficial” person, who does good to Rukmani. In fact this Brahmin did go to Dwaraka, and attained the Lord’s nearness and His “pleasure” (Preeti). Hence this Brahmin is considered as a great devotee and of the highest order! The purport of this analysis, is that this Brahmin is “the best of Brahmins”, and due to this reason only, he could go into the inner quarters of the royal princess, and see Rukmani there by himself (i.e. usually this is not pos-

sible). Why is Rukmani hailed as “Devi” (Goddess). Our Shri Mahāprabhuji explains this, by telling that she had now got the ingress of our Lord’s Divine power into her (BHAGAVADA AVESHA), and had become a “Divine” (Devi) Goddess Herself! Like in the Brahmin, there are 3 qualities (virtues), in the same way, in Rukmani also, with a view to fulfill the three duties pertaining to the physical, spiritual and the celestial factors, the three “special qualities” have been described. The syllable “Ha” (ah!) denotes “wonder”!

Afterwards, whatever happened is explained through the next verse.

सा तं प्रहृष्टवदनमव्यग्रात्मगतिं सती ।

आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुचिस्मिता ॥२९॥

VERSE 29 Meaning: “On seeing the cheerful face of the Brahmin, who was approaching her slowly, Rukmani, who is chaste, with a soft smile, and who is capable of appreciating the situation from the external signs only, began to ask him.”

श्रीसुबोधिनी : कुल मानसचिन्तनम्, कुल पदार्थोपस्थितिरिति, तादृशं दुर्लभमिव सा तं दृष्ट्वा समपृच्छत्। नन्विङ्गितज्ञानेनैव कथं न निश्चयः, तत्राह प्रहृष्टवदनमिति। ब्राह्मणे धर्मद्वयं दृष्ट्वा विवाहस्वीकारः समागमनं च लक्षितवती। मुखहर्षात्स्वीकारः, शनैरागमनात्केतव्यान्तराभावसूचकं समागमनमिति। तस्या अपि लक्षणज्ञाने हेतुद्वयमाह सती लक्षणाभिज्ञेति। पातिव्रत्यधर्मेण शास्त्रानुसारेणापि ज्ञानम्। तर्कितमेतन्न प्रमितमिति प्रमानिरूपणार्थं आलक्ष्यापि समपृच्छत्। शुद्धं स्मितमिति हर्षात् मन्दहासः। स च ब्राह्मणं प्रति शुद्ध एव। अथवा। इष्टपूराणां लौकिकवत् स्मितं भविष्यतीति तद्व्यावृत्त्यर्थं शुद्धता निरूपिता ॥२९॥

ततो ब्राह्मणस्य वचनद्वयमाह तस्या आवेदयदिति।

SRI SUBODHINI: It is one thing to think of an object, through one's mind, and yet another, to actually attain the same! Although such happenings are rare — but as it had actually happened (i.e. the return of the Brahmin messenger, in time), Rukmani began to ask the Brahmin. Why did she not, from the “signs” themselves, understand the outcome or the result? Answering this, it is said, that Rukmani saw in this Brahmin two qualities. Firstly he had a cheerful face — through which Rukmani realized, that our Lord had, indeed, accepted to marry her. Secondly, the Brahmin was happy and healthy, and was approaching her, with slow and steady pace — indicating, that our Lord would be also coming to her very soon! How was Rukmani able to understand, all this, just from the external signs of this Brahmin? It is answered here, by telling that Rukmani also now had two qualities in her. (1) She is “Sati or Pativrata” (chaste). She has clearly understood the glory of being “chaste”. (2) She had the knowledge of the “signs”, through the help of the “Sastras” (scriptures). Through both of these, she understood everything. But as she had realized all this, through logic and analysis, she understood, that any knowledge, gleaned through “logic” (Tarka) can never be “full or incontrovertible”; hence she decided to ask the Brahmin. She had a soft smile, and this exhibited her pure “Bhāva” or attitude. Or she just smiled softly and used words, which are pure. The purport of this is that this, soft smile indicated the fulfillment of her desires. Of course, this was not of the “worldly” nature or kind!

After this, through the next verse, the “words” of the Brahmin are being described.

तस्या आवेदयत्प्राप्तं सरामं यदुनन्दनम् ।

उक्तं च सत्यवचनमात्मोपनयनं प्रति ॥३०॥

VERSE 30 Meaning: “The Brahmin informed her fully that our Lord has already come along with Shri Balarama, and that the Lord will certainly marry her. He will also take Rukmani along with Him. These words were not told in jest, but were indeed truthfully uttered.”

श्रीसुबोधिनी : प्राप्तं भगवन्तमावेदयत्। अन्यार्थमप्यागमनं सम्भवतीति तन्निवृत्त्यर्थं उक्तं च आवेदयत्। सराममिति कलहेऽपि शङ्काभावाय तन्मनोरथपूर्त्यै च। यदुनन्दनमिति तथा करणे भक्तकृपालुत्वं हेतुरुक्तः। यो हि पितुराज्ञोल्लङ्घनकर्तारं भक्तत्वाद्यदुमानन्दयति, तेनैव भावेन त्वामप्यानन्दयति। ‘स्त्रीषु नर्मविवाहे चे’ति वाक्यात् कदाचिदसत्यमपि वदेत्, तद्व्यावृत्त्यर्थमाह सत्यवचनमिति। चकारात्स्वाभिप्रायनिवेदनमपि यद्भगवता कृतं तदप्युक्तवान्, न केवलमुद्वाहार्थम्, किन्तु उपनयनं प्रति समीपे नेष्यामीति यथाभिलषितसिद्धिः। उपगमनपदेऽपि स एवार्थः ॥३०॥

ततः पूर्णमनोरथा तस्मै वरं दत्तवतीत्याह तमागतमिति।

SRI SUBODHINI: “Our Lord has come!” The Brahmin told Rukmani like this. The actual advent may be for some other reason too? To ward off this “delusion”, the Brahmin told, that the Lord has “come for your sake only”. Not only this, He is not alone. Lord Balarama has also come! “Please do not have a doubt that a fight may ensue, as Shri Balarama is capable of stopping a fight. Through this, your wishes also will get fulfilled. Our Lord’s wish also will get fulfilled.” Here, in this verse, our Lord’s name has been given as “Yadunandana”. The purport of this is that, like the Lord gave His blessing of “bliss” (Aananda) to Yadu, as he was a devotee of our Lord (in spite of Yadu, not following the order of his father), in the same way, the Lord will confer on you also “Aananda or bliss”. The reason for this “blessing” is our Lord’s nature of being kind and gracious to His devotees. Sometimes, it is said that people do “lie”, when it comes

to dealing with women or during the “marriage”. But here, the Brahmin hastens to add, that Rukmani should not construe his words, as being told in “jest” or are “untruthful”. “These words are truthful indeed” The syllable “Cha” (and) denotes, that the Brahmin has now told Rukmani, what all our Lord had told him to be conveyed to Rukmani. Our Lord has not come only for the sake of marriage, but He has come to take her away along with Him, so that Rukmani’s desires will get totally fulfilled. Thus, He has come for this also. The word “going together” (Upagaman) used here, denotes this meaning.

On realizing the fulfillment of her “desire”, through the next verse, Rukmani acknowledges the task as “well done”, and expresses her gratitude.

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा ।

न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा ॥३१॥

VERSE 31 Meaning: “On realizing that our Lord has been brought here (to Vidarbha), Rukmani became very pleased, and could not see any other object to be given to this Brahmin except to “prostrate” to him, and hence she did respectful and humble “prostrations” to this Brahmin.”

श्रीसुबोधिनी : भगवति समागते स्वयं भगवदीयैवेति सर्वं भगवते समर्पितमिति वैदर्भीत्वादेव न कर्म ब्राह्मणस्य सफलं करिष्यति। हृष्टमानसेति स्वार्थं न किञ्चित्प्रार्थितवती, येन किञ्चिद्वत्वापि तुष्टो भवेत्। मोक्षदातारमपि यो दत्तवान्, तस्मै किं देयमिति वैभवमपि न देयमित्यहं ब्राह्मणायेति। अत एवान्यत्प्रियं नास्तीति सा ननाम। नमोनम इत्येतावत्सदुपशिक्षितमिति। यत्र न कोऽपि प्रतीकारः, तत्र नमस्कार इति। भगवांश्च ब्रह्मण्यदेव इति ब्राह्मणनमस्कारो भगवद्भार्याया युक्त एव। अनेन देयाभावे सर्वत्रैवमेव कर्तव्यमिति भाष्यं निरूपितम् ॥३१॥

भगवान् नगरमध्ये समागतः, ब्राह्मणोऽन्तःपुरे। ततस्समागतयोः विवा-
हात्पूर्वकर्तव्यं वक्तव्यमिति, पितुरदाने हरणं वा युक्तमिति, प्रसह्य हरणेऽपि
मातापितोर्दानमावश्यकमिति, अन्यथा न धर्म्यः स्यादिति पितुर्दानार्थं गोप्यार्थं
च तादृशीं कथामाह प्राज्ञौ श्रुत्वेति त्रिभिः।

SRI SUBODHINI: Rukmani was always belonging to our Lord only, and she is always for our Lord only. Hence, on the coming of our Lord, she consecrated whatever she had with her at that time, to our Lord, and offered Him, the same! As she was born in this kingdom of Vidarbha, she was not able to fulfill the “tasks” of this Brahmin (i.e. not fully satisfy him). But due to the advent of our Lord, she became very pleased, and with a cheerful mind. She had not prayed for anything else for herself (i.e. except the Lord) and hence, she was able to attain the eternally blissful and truthful Lord (Paramaananda Satya). She could not now see any other object to be given to this Brahmin, with a view to thank him, in gratitude, and make him happy. Why? What can she give to this Brahmin, who has given her the Lord Himself, who in turn can give “liberation” itself to everyone? “Can I give him wealth and opulence?” But she answers swiftly that “wealth also cannot be given to such noble Brahmins”. Why? “He is a noble Brahmin. He does not desire, want or need wealth or opulence! As the wealth of Brahmins is “Tapas” or penance. Moreover, being the “best” of Brahmins, this Brahmin was also a “Bhaktha” (devotee) of our Lord. Hence to give him wealth and other objects will be a “waste” indeed! Hence she thought, that this Brahmin will not get pleased with any other object or wealth. Only a “prostration” may please him and due to this, Rukmani “prostrated” to this Brahmin, in deep reverence and gratitude. She told, “NAMO NAMAHA” (I am prostrating again and again). Wherever, we cannot give

anything in return, for the blessings and grace received from a noble person, there, we can give them only "prostrations" (Namaskaar) as a "return" in gratitude! Our Lord is by Himself the worshipper of Brahmins, and hence our Lord's wife Rukmani also is worshipping and prostrating to this Brahmin. This is indeed very appropriate. From this, we have to understand, that it is appropriate to do "Namo Namaha" (prostrations) wherever there is the situation, where nothing else (i.e. no other object) will be enough to express one's gratitude! This sort of "spiritual effort" has been explained here.

Our Lord had come into the city, and the Brahmin went to meet Rukmani in the royal ladies' quarters. After this, it is necessary to describe the reception given to our Lord and Shri Balarama, before the marriage. If the father does not give the daughter in marriage then, taking her away forcibly is considered as appropriate. But instead of forcibly taking away, if the parents of the girl themselves give her in marriage, then it will be appropriate from the "Dharmik" angle, or from the point of view of righteousness. Hence the "giving away" of the daughter in marriage was kept as a secret, and this "story" is being told in the following 3 verses.

प्राप्तौ श्रुत्वा स्वदुहितुरुद्वहिप्रेक्षणोत्सुकौ ।

अभ्ययात्तूर्यघोषेण रामकृष्णौ समर्हणैः ॥३२॥

मधुपर्कमुपानीय वासांसि विरजानि सः ।

उपायनान्यभीष्टानि विधिवत्समपूजयत् ॥३३॥

VERSE 32 and 33 Meaning: "The king Bheeshmaka, after hearing, that our Lord Krishna and Shri Balarama had come, eager to witness his daughter's marriage festival, brought with him the various materials necessary

for their worship, along with playing of music and singing. He came to receive and welcome our Lord and Shri Balarama. He brought also Madhuparka and clean clothes. He worshipped them, as per the tradition and offered them clothes etc. and made them happy and comfortable."

श्रीसुबोधिनी : स्वदुहितुरुद्वाहप्रेक्षणे सम्बन्धित्वादुत्सुकौ समागताविति लोके भ्रममुत्पाद्य स्वयं दातुमेवागतः। स्वदुहितुः एतौ प्रकर्षेणाप्तौ, एकः पतिरपरो भावुक इति। एकस्तूद्वाहोत्सुकः, अपरः प्रेक्षणोत्सुक इति। अत एव अनाकारितावप्यागतौ। लोकेऽप्युत्सुकानां नाकारणम्। तथाप्यग्रिमकृत्यं कर्तव्यमिति तूर्यघोषेण समर्हणैः सह आभिमुख्येन गतः। शिशुपाले तु 'तं वै विदर्भाधिपति'रिति अग्रेगमनम् ततः आभिमुख्येन सम्मुखमागतस्य यादृशी पूजा, यथाकथञ्चित्स्थापनमिति, तथा अग्रे सर्वेषामेव वक्ष्यति। मध्ये तु भगवतो विशेषाकारेण यथा वराय क्रियते। गमन एव वाद्यसहितः वरपूजार्थं सम्पादितद्रव्यैः सह। ततो मधुपर्कनयनम्। ततो विरजानि वासांसि। विरजानीति शोभार्थं दानव्यतिरेक उक्तः। अन्येभ्यस्तु स्वख्यापनार्थं राजसगुणादीयत इति वस्त्राण्यविरजान्येव भवन्ति। नूतनानि तु प्रक्षालितानि सर्वेभ्य एव दीयन्त इति विशेषणं व्यर्थं स्यात्। अथवा। कन्यां दातुं आदौ अखण्डानि शुद्धान्येव वस्त्राणि दत्तवान्। यदप्यग्रे देयम्, तदपि दत्तवानित्याह उपायनानीति। अभीष्टानि वरवध्वोः। विधिवदिति यथाविवाहविधि ॥३३॥

SRI SUBODHINI: The king thought, that both the brothers had come there eager to see the marriage of his daughter. In this way, our Lord had created a "delusion" in the world, and the king now came to give the daughter in marriage. Out of these two, Shri Krishna is the husband and Shree Balarama is a well-wisher. Our Lord Shri Krishna was also interested to marry, and hence He is the "husband", and Shri Balarama, who was interested to witness this "festival" is indeed like a well wisher. Due to this reason only, they had come, even without an

invitation. In this world also, he, who desires to attain a desired object, or is desirous of seeing it, has to put effort, which is required to fulfill his desires. Having determined like this, the king came there, along with music and playing of instruments, taking with him the various materials required for their worship. On Sisupāla coming, the king came to receive him also, as described in verse 16 of this chapter. In the coming verses, the king will not only receive everyone, but also make arrangements for their stay etc. But in the middle, the "special" reception accorded to our Lord, by the king, along with music and playing of other instruments, is being described. When Bheeshmaka had set out to welcome and receive our Lord, he took care also to take along with him all the necessary materials, which are usually used in the reception and welcome, given to a "bridegroom" (Vara). In the beginning of our Lord's worship, he offered "Madhuparka". Afterwards, with a view to beautify our Lord, he offered pure and clean clothes to our Lord. These clothes were not intended as being given in "charity", but were intended for our Lord's "beautification", and hence were "Satwik". Usually the "clothes" given to others are intended to increase one's "fame" i.e. for the enhancement of one's own "Rajoguna". They are usually impure and unclean. In this way, the Lord was given clean, pure and Satwik clothes. The clothes, which are given for the "bride" to be worn at the time of marriage, were given even in the first instance, and they were fabulous and pure. The king gave also the various "presents", which are usually given to both the "bride" and "bridegroom", even before the marriage. He did not give them just like that, but they were given as per the traditional "marriage" pattern, and as per the Vidhi (rules).

ततो निवेशनं श्रीमदुपकल्प्य महामतिः ।

ससैन्ययोः सानुगयोरातिथ्यं विदधे यथा ॥३४॥

VERSE 34 Meaning: "The wise Bheeshmaka had arranged, very near, a beautiful resting (dwelling) place for them. He gave them the same. He also arranged for the reception, staying, meals etc. for all those, who had come along like the soldiers and others."

श्रीसुबोधिनी : ततो निवेशनमपि यथा जामात्रे दीयते तादृशं श्रीमदिति। उप समीप एव कल्पयित्वा। यथा भगवान् निकट एव रुक्मिणोसहितो भवतीति। ननु कथमेवं ज्ञातवान्, तत्राह महामतिरिति। ततो वरयात्रिकाणां भोजनमपि दत्तवानित्याह ससैन्ययोरिति। सैन्यमसहभोजि, अनुगास्तु सहभोजिन इति। आतिथ्यं प्रत्येकं धर्मं बुद्ध्या आवश्यकबुद्ध्या वा ॥३४॥

तदनन्तरं तदर्थमन्येषामपि पूजां कृतवानित्याह एवं राजेति।

SRI SUBODHINI: After worship, the king arranged a beautiful house nearby, for them to stay in the same way, as it is done for a "bridegroom's" party. Our Lord, now being near to Rukmani, could also contact or meet her! Why did the king Bheeshmaka did this type of arrangement, after knowing their mutual love to each other? The answer is given by our Shri Mahāprabhuji, by citing from the verse, that Bheeshmaka was a "very intelligent and wise" person. He had understood everything. Later, he treated everyone, who had come with our Lord (whom our Shri Mahāprabhuji calls as the "bridegroom" (Vara) all the time!) with their meals etc. The army soldiers, who had come along were treated for their meals, separately. All others, who had come with the Lord were treated equally alongwith our Lord and others, and they had also their meals with them. IT IS THE DUTY OF EVERYONE TO WELCOME ONE'S GUESTS WITH THE

RIGHTEOUS (DHARMA) MIND AND INTELLECT. Hence this "reception" of the guest was attended to, in a proper way.

Afterwards, the king worshipped all others also with proper welcome and courtesies, and this is described through the next verse.

एवं राजा समेतानां यथावीर्यं यथावयः ।

यथाबलं यथावित्तं सर्वैः कामैः समर्हयत् ॥३५॥

VERSE 35 Meaning: "In the same way, the kings and others, who had come, were also welcomed, and their various requirements fulfilled, as per their valour, age, strength and wealth."

यादृशे रूपे यादृशानि वस्त्राणि यादृशं वयः

तादृशवेशसम्पादकम् । यावच्च बलं सेना

तावत्संभृत्याधिक्यम् । यावच्च स्वस्य वित्तम् ।

एवं यथायोग्यं चतुर्धा पूजयामास ॥३५॥

राजपत्न्या अभिरुचिरस्ति नवेति सन्देहे, तन्निराकरणार्थं सामान्यतः स्त्रीणामभीष्टता निरूप्यते कृष्णमागतमिति त्रिभिः, कायिकाचिकमान-सिकानुवृत्तिभेदात्। तल कायिकमाह।

SRI SUBODHINI: As per the status and age, appropriate clothes were prepared and given to all the guests. All the constituents of each and every "army" were also looked after with their requirements. Everyone was in this way looked after, as per their "wealth" and as per the four considerations given above in this verse.

The doubt may arise, as to whether the queen had also approved or liked this arrangement. With a view to remove this doubt, it is mentioned, that usually all the ladies like all these affairs of this world, through the next 3 verses. This "love and approval" of the natures of the body, of the word and of the mind and is being described.

traditional "marriage" pattern, and as per the Vidh
(rules)

The “bodily” (physical) “affection” is described, through the following verse.

कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः ।

आगत्य नेत्राञ्जलिभिः पपुस्तन्मुखपङ्कजम् ॥३६॥

VERSE 36 Meaning: “The citizens of Vidarbha, on hearing about the arrival of our Lord Shri Krishna, came together, and began to drink the nectar from the lotus like face of our Lord, through the joined palms of their eyes!”

श्रीसुबोधिनी : कृष्णं स्वभावत एव स्त्रीप्रियम्, तद्गृहेऽपि गत्वा द्रष्टव्यम्। स्वगृहे समागतं कथं न पश्येदिति विदर्भपुरासिनः सर्व एव समागत्य नेत्राञ्जलिभिस्तन्मुखपङ्कजं पपुः ॥३६॥

तेषां वाक्यमाह अस्यैवेति।

SRI SUBODHINI: Ladies, by their very nature loved Shri Krishna intensely. Though the Lord is deserving to be seen by their going to His home, now that the Lord Himself had come to their own homes, they were eager to have His “Darsan”. Hence all the citizens came now, and began to drink the nectar of the lotus like face of our Lord through their eyes, acting as the joined palms!

Whatever they told, after getting our Lord’s “Darsan” is being described through the next verse.

अस्यैव भार्या भवितुं रुक्मिण्यर्हति नापरा ।

असावप्यनवद्यात्मा भैष्याः समुचितः पतिः ॥३७॥

VERSE 37 Meaning: “Rukmani deserves to become the wife of our Lord Shri Krishna only and to none else! Our Lord is “blameless”. Hence the Lord only is the appropriate and the rightful “husband” of Rukmani.”

श्रीसुबोधिनी : कोऽपि कस्मैचित्प्रयच्छतु, भार्या त्वस्यैव भवितुमर्हति। अनेन स्वरूपयोग्यता निरूपिता। योग्यं योग्येन सम्बध्यत इति तेषामभिप्रायः।

ननु दत्तेयमन्यस्मै, अन्या भगवते तथा सति देयेत्याशङ्क्याह नापरेति। अन्या तु न योग्यैव। न हि लक्ष्मीव्यतिरिक्ता भगवद्योग्या भवति। लोकश्च प्रमाणमिति। यथा दैवी वाक्, तथा वदति। अयमपि रुक्मिण्या एवार्हति। यतः **अनवद्यात्मा**। पुरुषोत्तमत्वात् निरवद्यरूपः। सा हि निर्दुष्टमेव पतिं मन्यते। भगवानीश्वरत्वेन सर्वेषामेवोचितः, पतित्वेन त्वस्या एवोचितः। यत इयं भक्तिप्रधाना ॥३७॥

एवं वाचनिकमुक्त्वा बांधकमलं प्रवृत्तमित्याशङ्क्य तन्निवारणार्थं भगवन्तं प्रार्थयन्ति किञ्चिदिति।

SRI SUBODHINI: All the people now began to say that only Rukmani deserves to become the wife of our Lord. (Although anyone else may marry anybody else!) Through these words, the citizens have described the appropriateness and the “deserving” nature of Rukmani. The purport of this is, that a “deserving” bride should have marriage with a “deserving” bridegroom. But this brother of Rukmani is contemplating to give her in marriage to another “undeserving” person! Does it mean, that our Lord has to be married to another girl now? Disputing this, the citizens say, “None else” (Nāpara) — as no one else will be “deserving and rightful” for our Lord! None else than Goddess Mahalaxmi deserves to become the consort of our Lord. The “world” is the evidence for this, and the people are only telling like “Divine” words, about this fact. In the same way the Lord is also “deserving” for Rukmani, as He is the blameless Divine “Aatma”. He is the Sri Purushottama (Lord of the Universe), and due to this, HE IS BLAMEFREE, FILLED WITH DIVINE VIRTUES AND QUALITIES AND THE IDOL OF THE LORD OF THE UNIVERSE VIZ SHRI PURUSHOTTAMA! Hence, the Lord only “deserves” to become the husband, as the LORD REGARDS BHAKTHI OR DEVOTION AS THE HIGHEST AND MOST IMPORTANT, AND LOVE OR PREMA IN

HIM, AS THE MOST SIGNIFICANT VIRTUE OR NATURE (GUNA).

In this way, after expressing the “Bhāva” (loving attitude) through the words, with a view to ward off any obstacles on the way, through the next verse, a prayer is made to our Lord.

किञ्चित्सुचरितं यन्नस्तेन तुष्टस्त्रिलोककृत् ।

अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः ॥३८॥

एवं प्रेमकलाबद्धा वदन्ति स्म पुरौकसः ॥३८१/२॥

VERSE 38 and 38½ Meaning: “Blessing our good deeds (Punya), and through them let our Lord Achyuta, who is the creator of these three worlds, be pleased, and we pray for His grace, that He may kindly accept the hands of Rukmani (Vaidarbhi).” The people of Vidarbha, who were bound by the chains of pure love to our Lord began to speak like this.” (i.e. the people offered all their “Punya” (good deeds) for Rukmani’s sake).

श्रीसुबोधिनी : यद्यस्माकं किञ्चित्सुचरितमस्ति, तेनादौ भगवान् तुष्टो भवतु। ततस्त्रिलोककर्ता स एवेति। अन्येषामपेक्षाभावात् स्वयमेवानु-गृह्णात्वस्मान्। अनुग्रहानन्तरं यत्कर्तव्यं तदाहुः गृह्णातु वैदर्भ्याः पाणिमिति। अत्र एवमेवेति निर्बन्धहेतुमाह अच्युत इति। आदौ भर्ता स्वरूपतो धर्मतश्च्युतिरहितो मृग्यते, तथा भोगेऽपि। एवं तेषां प्रेमातिशयमुक्त्वा सर्वसम्मतौ मातुरपि सम्मतिर्जातेत्यभिप्रायेणोपसंहरति। एवं प्रेमकलाबद्धाः नानाविधस्नेह-प्रकारैर्वशीकृताः वदन्ति। स्मेति प्रसिद्धिः प्रमाणत्वेनोक्ता। पुरवासित्वान् मुखमुद्रणं केनापि शक्यम् ॥३८॥

एवं सर्वामेव हरणे संभृतिमुक्त्वा पूजार्थं तस्या बहिर्निर्गमनमाह कन्या चेति।

SRI SUBODHINI: “What is left of our good deeds, let our Lord become at first, pleased with the same, as the

Lord is the only doer (Karthā), in all these three worlds and let Him, on His own shower His grace on all of us". This "grace", they explain further, is to consist of our Lord marrying Rukmani. The purport of telling like this is that our Lord is "Achyuta" (one, who has no decline) — i.e. it is necessary for everyone to seek that "husband" (Pati), who by His nature, form and qualities do not waver or have any decline at all. In this way, the people of Kundinapura expressed their implacable love for our Lord, which was wonderful. Thus, on having the "acceptance" of everyone (i.e everyone wanted the Lord to marry our Rukmani), the mother of Rukmani also got the same view. This story is being ended, that all of these, who were bound through the "chains of pure love", and through very many other ways, began to speak of their devotion to our Lord, attracted and being under the control of His love and Prema. The word "Sma" (yes, indeed) emphasizes, that all of them uttered these words of prayer and their innermost desire openly and not in secret!, so that this becomes widely known, with authority and determination. No one could silence them at all. The purport of this, is that ALL THEIR FEARS WERE REMOVED, WHEN THE LORD HAD COME TO THEIR CITY. WHERE THE LORD IS LOVED AND ADORNED, THERE, NO FEAR CAN EXIST.

In this way, after explaining the "attraction" of everyone, Rukmani sets out for performing the worship of Devi Durga. This is explained through the next verse.

कन्या चान्तःपुरात्प्रागाद्धटैर्गुप्ताम्बिकालयम् ॥३९॥

VERSE 39 Meaning: "Protected by warriors, Rukmani got out of her home, with a view to visit and worship the temple of Devi Durga."

श्रीसुबोधिनी : यथा पुरवासिभिः स्वसर्वकर्मसमर्पणेन रुक्मिणीविवाहार्थं भगवान् प्रार्थितः, एवं रुक्मिण्यपि भगवान् गृह्णात्विति, महादेवं प्रार्थयितुं निर्गतेति चकारार्थः। अन्तःपुरादिति। गुप्तस्थानात् प्रकटस्थाने निर्गता यथा बन्धुपीडामकृत्वा भगवान् विश्रामतया गृह्णाति। प्रकर्षणागादिति मनःसन्तोषः प्रदर्शितः। भटैर्गुप्तेति। यथा तावदन्यो न स्पृशति। अम्बिकालयमिति। स्त्री देवता, गृहे स्त्रिय एवाध्यक्षा इति, तत्र पुरुषसम्बन्धाभावो निरूपितः। अम्बिकापदेन मातृत्वं चोक्तम् ॥३९॥

रथस्थाया ग्रहणं रथान्तरे स्थितस्य दुष्करं भवतीति पद्भ्यामेव निर्गतेत्याह पद्भ्यामिति।

SRI SUBODHINI: Like the citizens of the city had offered at the lotus feet of our Lord, all their good deeds (Punya), with a prayer that the Lord accept Rukmani as His consort, in the same way, Rukmani also, with a view to pray to Lord Mahadeva (Lord Siva), “that let the Lord accept me as His wife” — came out of her home. The word “Cha” (and) used in this verse, expresses this meaning. There was also another reason for coming out of the ladies’ quarters. She desired, that our Lord should take her away, without harming any of her relatives at home. Getting out of the home, in this enthusiastic way, Rukmani exhibited here the “satisfaction and contentment” of her heart. She was protected by warriors, so that, none will be able to touch her, when the Lord will take her away! The reference to the “temple of mother Durga” refers to the main deity in the temple, as in a temple for women, deities such as mother Durga only are seen as prominent and being worshipped. Usually there is no “male deity” there, and the word “AMBIKA” used here denotes the sense of being the “Divine Mother”.

For the sake of going to the temple, Rukmani had got out only on foot, from the house of the royal ladies. The

reason for this was that, if she were to go out on a chariot, it would be very difficult to pull her out by another, who also will be driving a chariot. That the Lord, without any difficulty, would take her away was the main motive. Hence she decided that, it was appropriate to go by walking only. This is being explained through the following verse.

पद्भ्यां विनिर्ययौ द्रष्टुं भवान्याः पादपल्लवम् ।

सा चानुध्यायती सम्यङ् मुकुन्दचरणाम्बुजम् ॥४०॥

VERSE 40 Meaning: “Rukmani began to proceed, through walking, towards the “Darsan” of the lotus feet of Mother Ambika. Even at this time, she was perfectly meditating on the lotus feet of our Lord only.”

श्रीसुबोधिनी : भवान्याः पादपल्लवमिति। लोके तद्भक्तत्वं स्वस्य ख्यापयति। अभिप्रेतार्थस्त्वन्य एव तमेवान्तर्गतमाह सा चानुध्यायतीति। तत्सम्बन्धिन्यः स्त्रियः। सा च मुकुन्दचरणाम्बुजमेव अनुध्यायती जाता। मुकुन्दस्य मोक्षदातुरवे चरणाम्बुजम्। अनेन विशेषतो भगवदाकाङ्क्षायां हेतुरुक्तः। पितृगृहेऽपि बन्धनम्, अन्यत्रापि अवरोध एव स्थितिरिति मुकुन्दावरोधस्य मोक्षरूपत्वात्तन्न हेयम् ॥४०॥

एवं कायमनोव्यापारौ निरूप्य वाचि व्यापाराभावमाह यतवागिति।

SRI SUBODHINI: For the “Darsan” of the lotus feet of mother Durga, Rukmani set out, with a view to show her devotion to the mother (to take her blessings for the Lord to come and take her away). But in her heart of hearts, she had a different “Bhāva” or attitude, which is being explained in the latter part of this verse. She was even walking towards the temple of the mother Ambika, meditating with love, every second, on the lotus feet of our Lord, who blesses everyone with “liberation”. Even, all her friends and relatives, were also meditating on our

Lord only. The reason for this was Rukmani was interested and desirous of our Lord only. She had experienced “bondage”, in the house of her father, and a series of “obstacles” at all the other places. Hence she got determined that her “liberation” will be Nirodha in our Lord Mukunda. She held on to this love, unable to leave the remembrance of our Lord, and due to her one-pointed love, the Lord also will not consider it appropriate to give her up!

In this way, after explaining the “tasks” attended to by Rukmani, through her “body” and “mind”, the absence of any action on the part of her “words” is being explained, through the next verse.

यतवाङ्-मातृभिः सार्धं सखीभिः परिवारिता ।

गुप्ता राजभटैः शूरैः सन्नद्धैरुद्यतायुधैः ॥४१॥

VERSE 41 Meaning: “Surrounded by her companions, accompanied by her mothers, Rukmani was silently proceeding to get the Darsan (of mother Durga). At this time, she was protected and escorted by valiant soldiers of the king’s army, armed with weapons and wearing shields on their bodies.”

श्रीसुबोधिनी : मातृभिः सार्धमिति। भगवतो मनसि यथा अनौचित्यं न भवति, तदर्थमेवं कृतवती। सखीभिश्च परिवारिता। अनुमत्यर्थं हरणे पश्चात्तापाभावार्थं शोभार्थं च। बहिर्भटैर्गुप्ता। शूरैरित्यन्तःसामर्थ्यम्। सन्नद्धैरुद्यतायुधैरिति। स्वरक्षापरपीडार्थं साधनसम्पत्तिः। एवमावरणचतुष्टयं तस्या निरूपितम्। सर्वतो दोषाभावाय ॥४१॥

ततो मङ्गलवाद्यानामपि वादनम्, शुभनिमित्तं शकुनमपि जातमित्याह ।

SRI SUBODHINI: Rukmani was going along with the mothers. The reason for going with them was, that the Lord should never get any feeling in His heart, of the

“undeserving” or the inappropriateness” of herself, due to her behavior or companions. She was surrounded by her close friends and companions. All of these were also of the same opinion, like that of Rukmani, that, our Lord should come and take her away! “Hence neither they, nor I will feel any repentance”. Moreover their “sort” of coming together, also added “beauty” to this procession. Rukmani was also protected by the soldiers, who were great warriors. This showed their inner capacity and strength. They were ready with raised arms. In this, she was protected and this wing of soldiers acted also as a deterrent for any possible enemy attack. In this way, Rukmani was protected through four “rungs”, and this arrangement also emphasizes the “blemish free” nature of all the arrangements.

Afterwards, auspicious musical instruments were also played. Everyone also saw auspicious “omens” happening all around! All these are explained in the next two verses.

मृदङ्गशङ्खपणवास्तूर्यभेर्यश्च जघ्नरे ।

नानोपहारबलिभिर्वारमुख्याः सहस्रशः ॥४२॥

स्वग्गन्धवस्त्राभरणैर्द्विजपत्न्यः स्वलंकृताः ।

(गायन्तश्च स्तुतन्तश्च गायका वाद्यवादकाः ।)

परिवार्य वधूं जग्मुः सूतमागधबन्दिनः ॥४३॥

VERSES 42 and 43 Meaning: “Thousands of beautiful and accomplished girls, were walking along, carrying various types of offerings and presents; the wives of Brahmins were also walking along, dressed up with garlands, fragrance, clothes and ornaments; Mridangam, conch, Nagare, Turee, the big drums etc. were being played; the musicians, dancers and players of musical instruments were also accompanying this procession,

singing, playing musical instruments, and they all surrounded Rukmani, and walked."

श्रीसुबोधिनी : नानोपहारबलिभिरिति। वारमुख्याश्च परिवार्य वधूं जगमुरिति सम्बन्धः। नानोपहाराः भवान्यर्थे फलादयः, बलिः पूजासाधनानि, एतानि सङ्गे गतानीति पृथक् सहार्थतृतीयया ज्ञातव्यम्। वारमुख्यास्तु भिन्नाः, वराणां समूहो वारम्, वारं मुख्यं यासामिति। प्रत्यहं बहवो वराः वेश्यानामेव भवन्तीति। सहस्रश इति तासामुत्सवो निरूपितः। नित्यनूतनो भगवान् द्रष्टव्य इति। ब्राह्मणस्त्रियोऽप्याचारादाशीर्दानार्थं भगवदिच्छया सहैव गताः। विशेषतः पूजा तासां कर्तव्येति पूर्वमेव तासां पूजां निरूपयति स्रगन्धवस्त्राभरणैरिति। चतुर्विधैरप्यलङ्कृताः। अन्योऽपि महानुत्सवो जात इत्याह वधूं परिवार्येति। दर्शनार्थं लाभार्थं च गमनमुक्तम्। सूतादयो विद्योपजीविन उक्ताः ॥४३॥

SRI SUBODHINI: Various types of presents and offerings were being carried by the prominent ladies, who had surrounded Rukmani and walking. The offerings consisted of fruits etc. to be offered to Goddess Bhāvani, along with the various ingredients required for Her worship. These ladies were in thousands, and they were all seen expressing immense joy on this happy occasion. As our Lord's "bliss" and His "blissful Divine form" being everyday "new" (NITHYANOOTAN) is indeed worth having a "Darsan". The women of the Brahmins were also there, through the desire and will of our Lord, fully endowed with good conduct and character, and with a view to bless everyone. They were to be specially worshipped and usually their worship is done in the first instance itself. Hence, it was done earlier, and this is indicated by the description here, that they were seen adorned with garlands, fragrance, clothes and ornaments. In this way, they were, in the first instance, worshipped in four ways. There was other types of great joy and happiness seen in this procession. This procession was

intended for the seeing of the “bride” by everyone, and for the fulfillment of the desires of the “bride”. This procession was accompanied by “Sūtas” and others who eked out a living through “knowledge” (Vidhya).

आसाद्य देवसदनं धौतपादकराम्बुजा ।

उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥४४॥

VERSE 44 Meaning: “After reaching the temple, in the first instance, Rukmani washed her lotus like feet and tender hands. Later she purified herself with “Aachaman” (chanting our Lord’s holy names while purifying the different parts of one’s body through water). Afterwards, with a peaceful mind, she came near to the sanctum of mother Ambika.”

श्रीसुबोधिनी : ततो भगवान्मर्यादां स्थापयितुं पूजानन्तरमेव नेष्यामीति तूष्णीं स्थितः, तदा सा देवसदनमासाद्य निकटे गत्वा, प्रक्षालितपाणिपादा आचम्य, अन्तर्बहिः शुद्धियुक्ता सती। उद्वेगादीनां सम्भावितत्वात् तन्निषेधार्थमाह शान्तेति। अन्तःशान्तियुक्ता फलं प्राप्नोतीति **अम्बिकान्तिकं प्रविवेश** पूजार्थम्। अत एव भागवते लौकिकसौन्दर्यकथनार्थं भाषाभेदा निरूपिताः ॥४४॥

SRI SUBODHINI: Our Lord, now waited for some time, silently, as He had decided to take her away, only, after her due worship of Goddess Ambika. Hence, Rukmani came near to the sanctum, washed her hands and feet and did “Aachamanam” to purify herself. In this way, she became “pure”, both in her “inside” and “outside”. She gave up her disturbed thoughts and became calm, cool, silent, and with a peaceful mind, came into the sanctum of Goddess Akbika. The person who has “peace” (Sānti) in the inner mind, certainly will attain the results of his worship and Bhakthi. That is why, in Sri Bhagavatam, with a view to describe the “worldly beauty”, a different type of language is used.

तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः ।

भवानीं वन्दयाञ्चक्रुर्भवपत्नीं भवान्विताम् ॥४५॥

VERSE 45 Meaning: "Then, the old ladies of the Brahmins's household, who were aware of the rites and rituals of worship, made Rukmani prostrate to Mother Bhavāni, along with Lord Siva (Mahadeva)."

श्रीसुबोधिनी : ततो या विधिज्ञा ब्राह्मणस्त्रियो वृद्धाः भवानीं वन्दयाञ्चक्रुः। भवानीशब्दः प्राप्तपुरुषसम्बन्धायाः सज्ञामात्रम्। तेन विशेषं ख्यापयितुं भवपत्नीमित्युक्तम्। अथवा। इयं न महादेवस्य भोगस्त्री, तथा सति वरदातृत्वं न स्यादिति भवपत्नीमित्युक्तम्। यज्ञसंयोग एव पत्युर्नो भवतीति। तत्रापि भवान्विता। उद्धवात्मको हि सः सम्पूर्णो भवति। स्त्रिया सहितस्यैव सम्पूर्णत्वात् ॥४५॥

तदानीमेव भवानीनमस्कारे भगवदिच्छया मन्त्रः स्फुरित इति तं निरूपयति नमस्ये त्वेति।

SRI SUBODHINI: After reaching the sanctum of Mother Bhavāni, the old ladies of Brahmin household, who were aware of the intricacies of the rites and rituals, made Rukmani do prostration to mother Bhavāni. Through the use of the word "Bhavāni," it is specified, that this Goddess had only a "relationship" with Lord Siva. Here in this verse, the Divine mother has been hailed as "Bhavapatni" viz. that this mother Goddess is not the wife of Lord Siva for the purpose of his conjugal relations. If this was so, then she would not have the power to confer the "boons", and that is why her name has been given in this way. Our Lord Siva is complete and total only with His Divine consort Pārvatī (as half of His body).

On prostrating to our Mother Bhavāni, with the grace of our Lord, Rukmani got inspired with a secret Manthram in her mind. This is described in the next verse.

नमस्ये त्वाऽश्विकेऽभीक्ष्णं स्वसन्तानयुतां शिवम् ।
भूयात्पतिर्मे भगवान्कृष्णस्तदनुमोदताम् ॥४६॥

VERSE 46 Meaning: "Oh! Mother Ambika! I am prostrating to you, along with your Divine children (Kārtikeya and Ganesha) and Lord Mahadeva. Kindly bless me with Lord Krishna, as my husband. Please accept and approve of this, and let Lord Shri Krishna also accept and approve of this."

श्रीसुबोधिनी : स्वसन्तानयुतां गणपत्यादिसहिताम्, शिवमपि नमस्ये। मन्त्र एव प्रार्थनामाह भूयात्पतिर्मे भगवान्कृष्ण इति। तदेतदनुमोदतां शिवः भवानी च। अथवा। कृष्णो वा अनुमोदताम्, न तु कोपं करोतु, अन्यदेवतानमस्कारं वा अनौचित्येन न स्वीकरोतु। लोकप्रतीतिस्तु भूयान्मे पतिरिति भिन्नम्। तत्कृष्णः अनुमोदतामिति च भिन्नम्। अन्यथा महादेवः स्वसदृशमेव कुर्यात्। तच्चान्येषामफलम्। अतः कृष्णानुमोदनं सर्वत्र वक्तव्यम् ॥४६॥

न केवलमयं नमस्कारं एव मन्त्रः, किन्त्वनेन मन्त्रेण सर्वमेव पूजां कृतवतीत्याह अद्विरिति।

SRI SUBODHINI: "Oh mother Ambika! I am prostrating to you, along with your children, such as Lord Ganesha, and with Lord Mahadeva. Through the chanting of the Manthram, she is praying that "Let my husband be Lord Krishna" only. She prays to both Lord Siva and Mother Bhavāni to accept and approve her desire. "Let Lord Krishna also accept and approve of my desire". She is prostrating to them, and let them accept and approve of her desire. "I am prostrating also to other deities. Hence let not Lord Krishna deem this as inappropriate, but regard this, as appropriate and approve me as His wife. The desire of the world, that I should have Lord Shri Krishna only as my husband is different, and our Lord

Shri Krishna accepting and approving this desire of the world is different. Otherwise let Lord Mahadeva bless me Himself with this blessing, and this will not be the "result" for others. Hence at all times let me be blessed with Lord Shri Krishna as my husband only at all times."

This "Manthram" was not chanted only at the time of doing the "prostrations", but the entire worship was conducted, with this chanting. This is described through the next verse.

अदर्भिर्गन्धाक्षतैर्धूपैर्वासः- स्रङ्माल्यभूषणैः ।

नानो-पहारबलिभिः प्रदीपावलिभिः पृथक् ॥४७॥

विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत् ।

लवणापूपताम्बूलकण्ठसूत्रफलेक्षुभिः ॥४८॥

VERSE 47 and 48 Meaning: "Having done such prostrations and prayers, she did her worship. Firstly through water, later through fragrance, sacred rites, Dhoopam, clothes, flowers, garlands and ornaments; the different kinds of worship were done, along with several kinds of offerings, presents and showing of lights etc." (47)

"Later, in the same way, with the same ingredients, the worship to wives of Brahmins (Sumangali ladies, who had their husbands) was done in a silent way. The materials containing the 6 "Rasas" (relish) such as salt, Malpuha (sweet), pan with betel nuts, the necklaces (the sacred thread worn by the ladies, whose husbands are alive), fruits and sugarcane were all used in their worship." (48)

श्रीसुबोधिनी : पाद्यार्ध्याचमनस्नानैः, ततः गन्धाक्षतैर्धूपैः, ततः पूर्व वासःस्रङ्माल्यभूषणैः। पश्चान्निरूपणमार्गे देहे परिधापितानां पश्चात्त्यागार्थम्।

‘अनलङ्कृता क्षणमपि न तिष्ठे’दिति अक्षतानामलङ्करणं पश्चात्। पुनः प्रदीपावलिभिरितिनानाविधारात्रिकाणि निरूपितानि। पृथगिति अग्रे पूर्वत्रापि सम्बध्यते। महादेवे भवान्यां च। तथा प्रत्येकं ब्राह्मणस्त्रीषु। अन्यथाविष्णवे दास्यति शिवःपूजितः सपरिकरः। ब्रह्मा त्ववशिष्येतेति। अतस्तत्प्रीत्यर्थं विप्रस्त्रियोऽपि पृथक् पृथक् वस्त्रादिभिः पूजिताः। किञ्च। विवाहे विशेषप्रकारमाह लवणेति। मङ्गलद्रव्याण्येतानि षट्, रसात्मकानि च। कण्ठसूत्रं नालसूत्रम्, फलानि नानाविधानि, इक्षवश्च खण्डशः कृताः। एकत्रैव षण्णां दानम् ॥४८॥

SRI SUBODHINI: The way, the Divine mother was worshipped is being told. At first “Paadhyam” (water to wash the feet) was offered. Next “Arghyam” (water to wash hands), Aachaman (purification of all the 12 parts of one’s body, through the chanting of our Lord’s names) and later a “bath” was given in worship. Later Dhoopanm, lights, fragrance and sacred rice were used in worship and for beautifying. Dhoopam was used to dry up after the “bath”; clothes, garlands of flowers and ornaments were offered, and the Divine mother’s idol was, in this way, beautified. Usually the wet clothes, after the bath, are given up only after putting on the new dry clothes, and later the “beautification” with all the ingredients takes place. In the scriptures, it has been mentioned that “a lady should never remain without proper dressing, even for a second”. Hence before all other “beautification” were made, in the first instance, sacred rice etc. were offered. Later clothes were offered. Then various types of lights, were waved before the Divine mother, chanting the “Aarati” songs. In this way, the worship of our Divine mother Bhavāni and Lord Mahadeva was done separately. In the same way, with all the rituals and ingredients, each and every “Sumangali” Brahmin lady was worshipped. If this worship is not done, then Lord Siva will give away His

own worship, along with the worship of His family members to Lord Vishnu, and this will entail Lord Brahma being not worshipped at all. Hence, for the purpose of worshipping Lord Brahma, the Brahmin ladies were given clothes etc. and worshipped separately. Usually this special “worship” is done during marriages. There are 6 types of “auspicious” (Mangala Dravya) materials like salt, sweet, Pan with betel nuts, the Mangalasutra (using the lotus stem), fruits and sugarcane, which represent the 6 “Rasas” or relish. In this way all of these materials were offered to these ladies of the Brahmins in charity.

तस्यै स्त्रियस्ताः प्रददुः शेषा युयुजुराशिषः ।

ताभ्यो देव्यै नमश्चक्रे शेषां च जगृहे वधूः ॥४९॥

VERSE 49 Meaning: “The ladies of the Brahmin households gave in return their presents. All others gave their blessings. Rukmani again prostrated to the Brahmin ladies and to the Divine mother Bhavāni. The bride then took the various offerings as “Prasad” (consecrated blessings).

श्रीसुबोधिनी : ताश्च स्त्रियः तस्यै ददुः (दधुः)। सभर्तृकायै एव दीयते। अत एवैतल्लोके विवाहानन्तरं दानं प्रसिद्धम्। तदत्र न भविष्यतीति मातृकर्तृव्यत्वाच्च मन्त्रवदेतदपि स्फुरितमिति प्रथमत एव दत्तवत्यः। अथवा। गुप्त एव भगवान् समागतः, भवानीशिवाभ्यां भगवते रुक्मिणी दत्ता, प्रार्थनायाः सफलत्वाय। एतत् अग्रिमदानकथनात् निरूप्यते। तया ताभ्यो दत्ताः। तस्यै च ताः प्रददुः, शेषा अपि ददुः। आशिषोऽपि युयुजुः। शेषा अपि ये लवणादयो दत्ताः, तेषामंशाः प्रतीदीयन्ते। एवं विधानमुक्त्वा कर्मपूर्त्यर्थं नमस्कारमाह ताभ्यो देव्यै नमश्चक्रे इति। शेषां ताभिर्दत्तां जगृहे, स्वग्रन्थौ स्थापितवती। एवं सर्वोऽपि विवाहोत्सवो वैधो निरूपितः। अत्र दिनत्रयं व्रतं तदपि जातमिति मन्तव्यम् ॥४९॥

SRI SUBODHINI: The Brahmin ladies, who were worshipped gave to Rukmani, all the materials and auspicious presents which are usually given during the marriage. Usually all these “presents” are given only, when the bride is seated along with her husband. Due to this reason only, these type of “presents” are usually given only after the marriage. As this could not take place, as these offerings are usually given by mothers (as a duty), like the holy “Manthras”, they all felt inspired, that they should give the presents now itself. Hence all these presents were given before the marriage. In other words, our Lord Himself had come over here in a “secret” way and Lord Mahadeva and Goddess Pārvatī, blessing the prayer of Rukmani, gave Rukmani in marriage to our Lord Shri Krishna. In this way, Rukmani gave at first, the presents to these Brahmin ladies; then the Brahmin ladies gave their “presents” to Rukmani. All others also gave presents to Rukmani. They all gave blessings also. The word “remaining” (Sesha) is being explained, that the 6 types of “Rasa” (relish) materials which were given, are usually given in small quantities only. In this way, after describing the entire marriage ceremony in a detailed way, for the purpose of fulfillment of this function, Rukmani prostrated to the Brahmin ladies and Goddess Bhavāni. These Brahmin ladies gave back to Rukmani, the presents and offerings and Rukmani tied these presents in her “garment”. In this way, all the rituals of the marriage took place, as per the stipulations of the scriptures. The three days’ of observance of “vow” was also completed. We should understand in this way.

मुनिव्रतमथत्यक्त्वा निश्चक्रामाम्बिकागृहात् ।

प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना ॥५०॥

VERSE 50 Meaning: “Later, giving up her vow of “silence” (Mounavrata), Rukmani, whose wrist and palm were adorned with precious gems-studded ornaments, caught hold of her companion’s hand, came out of the temple of Goddess Bhavāni, very quickly.”

श्रीसुबोधिनी : अथ मौनं त्यक्त्वा सखीभिः सह यद्वक्तव्यं तदुक्त्वा अखिकालयान्निश्चक्राम। नितरां गमनं शीघ्रं भगवत्प्राप्त्यर्थम्। सख्यः अन्याश्च स्त्रियः व्यावर्तिताः। एका या भृत्या अन्तरङ्गा तां प्रगृह्य भगवद्भावेन विकला भविष्यामीति, बाह्ये तु भूमिं न पश्यतीत्यवश्यं तदीया ग्राह्या प्रदर्शिका। रत्नसहितमुद्रोपशोभितत्वं भगवता स्वमुद्रा दत्तेति ख्यापयितुम्। पूर्वावतारमुद्रां वा सूचयति ॥५०॥

यद्यहं न गमिष्यामि पूर्ववदेव गतिर्भविष्यतीति, ततोऽग्रे कस्यापि दर्शनं न भविष्यतीति विवाहसमये दर्शनं न दूषणमिति सर्वे दृष्टवन्त इत्याह तामिति।

SRI SUBODHINI: After the ritual pertaining to the “marriage” were duly completed, Rukmani gave up her “vow of silence”, and spoke to her companions and friends whatever she desired to speak with them. She now got out very quickly from the temple of Goddess Bhāvani, with a view to attain our Lord. The companions and other ladies were sent away. One or two intimate companions were taken by Rukmani with her as, “I may become afraid due to my intense Bhāva or love for my Lord! hence I may not be aware, as to how the ground is under my feet (high/low etc.) (i.e. I may fall, due to my mind being with the Lord, at all times). Hence, it is better that I take, along with me a few trusted aids and companions, who will show me the correct way. Rukmani was showing her wrist and palm, adorned with emblems, studded with precious gems for the reason, that this “insignia” was given to her by our Lord Himself, and she wanted this to

be known to all. Or was she indicating the "insignia" given to her by the Lord in His previous incarnation?

"If I do not go out, then none will be able to have the "Darsan" (of the Lord). Hence, there is nothing wrong, if I am seen by each and everyone". In this way, thinking, Rukmani came out and everyone saw her. This is being described in the next verse.

तां देवमायामिव वीरमोहिनीं सुमध्यमां कुण्डलमण्डिताननाम् ।
श्यामां नितम्बार्पितरत्नमेखलां व्यञ्जस्तनीं कुन्तलशङ्कितेक्षणाम् ॥५१॥

VERSE 51 Meaning: "Like the Divine "Māya" (illusory power of our Lord), Rukmani was now being seen so very beautiful, that even great warriors got infatuated with her; with a slender waist, with a face beautified by brilliant earrings, wearing a precious stone studded waistband (girdle), with prominent bosom and with her hair locks covering her timid and hesitating eyes...."

श्रीसुबोधिनी : यथा भगवान् रङ्गप्रवेशे बहुभिर्बहुधा दृष्टः, एवमियमपि देवमायेव वीरैर्दृष्टेत्याह देवमायामिवेति। देवस्य भगवतो मायाया व्यामोहिकैषा शक्तिरामतेति सर्वैरेव निश्चितेति। तत्रापि वीरान् व्यामोहयति। अन्यथा स्वयं गत्वा न म्रियेरन्। तां वर्णयति षोडशलक्षणाम्। द्वात्रिंशल्लक्षणो भगवान्, षोडशलक्षणा सेति प्रसिद्धिः। एकं सम्बन्धादसाधारणसामर्थ्यम्, अपरं शौर्यादिनिराकरणम्, तृतीयं व्यामोहकत्वम् चतुर्थं सुष्ठु मध्यं यस्या इति, लम्बिकावत् अमृतसम्बन्धार्थं अल्पमध्यत्वं निरूपणीयम्। अत एव न कस्यापि रससम्बन्धः। स हि रसः पुरुषेण भोक्तव्यः जिह्वयैव। तदभावात् स्वस्थितोऽपि मक्षिकासम्बन्ध इव रसोपगच्छतीति दुःखमेव लोके फलति। कुण्डलाभ्यां मण्डितमाननं यस्यामिति उपरि रसोपभोगस्थानस्य शोभा प्रदर्शिता। रसप्रदर्शके कुण्डले इति। वयोऽप्याह श्यामामिति। षोडशवार्षिकी। नितम्बे अर्पिता रत्नमेखला यस्या इति रसाविर्भावकप्रस्तावे मुख्यस्थानेऽ रसप्रकाशो निरूपितः। मध्ये रसाभिव्यक्तिमाह व्यञ्जस्तनीमिति। एवं पञ्चधर्मा रसात्मका निरूपिताः।

पोषकान् सप्तधर्मानाह। कुन्तलैः शङ्किते ईक्षणे यस्या इति। लक्षणद्वयमत्र निरूपितम्। कुन्तलानि चपला च दृष्टिरिति ॥५१॥

SRI SUBODHINI: The words used here viz. "Like the Divine Māya" are explained by our Shri Mahāprabhuji. Like, when the Lord had entered the wrestler's ring at Mathura, earlier, different people saw Him, in different ways, in the same way, Rukmani was also seen as a symbol of "Divine Māya" by the warriors. Everyone realized, that Rukmani has come, with so much beauty and attractive power, that she will "infatuate" even the "Māya" of our Lord (i.e she will create "Māya" (illusion), even on the "Māya" power of our Lord). Hence all the warriors, who were present got "infatuated" with Rukmani's beauty! Now a description is given, as to the nature of this Divine Māya or illusion, which is said to have 16 main qualities or "Kalaas". Our Lord has 32 qualities or virtues. Firstly there is extraordinary capacity and power due to relationship with our Lord (i.e. for Rukmani). Secondly the valour of great warriors got "helpless" through her beauty! Thirdly their minds got "infatuated". Fourthly she had a slender waist, indicating the attainment of "nectar" through the Lambika Yogic practice! Due to this reason only, when one's waist is not subtle or slender, the same is considered as inappropriate and the "Rasa" (bliss) of our Lord is denied to such persons. [Explanation: The Yogis, through the practice of "Lambika" Yoga, make their tongue "subtle" and drink the "Rasa" (bliss) situated in the "Brahmarandra" (hole of Brahman) in the head. If they are not able to make the tongue "subtle", then they are denied the "drinking" of this Rasa or bliss. Likewise, without having a subtle (slender) waist, it is impossible to attain the "Rasa" (bliss) of our Lord.] The Yogi enjoys the "nectar" of the

Brahmarandra through this “subtle” tongue only. Hence, if this is not done by the Yogi properly, the nectar (Rasa) in one’s own “Brahmarandra”, on the death of the body, gets wasted. Usually, in this world, there is so much sorrow, which people undergo and experience. Very seldom, the aspect of “bliss” (Aananda) is attained by anyone. Like the “consumed food” also get vomited out, through a vomiting agent, and one is unable to attain the “Rasa” (relish) of the food, in the same way, one loses the “bliss of nectar” in oneself, through lack of effort to attain that! Like the subtle tongue can enjoy the “Rasa” of the Brahmarandra, the subtle “waist” can also enjoy or accept the bliss of our Lord. In this way the subtle “waist” becomes the instrument (Saadhan) for imbibing the Rasa or bliss of our Lord! Otherwise, through the death of the body, the “bliss” (Rasa), which is situated in the body gets wasted. (i.e. If this bliss of our Lord is not attained through the development of a subtle waist). In this way, the body is being used, repeatedly to get sorrow only and not “Sukham” or bliss, by everyone!

Rukmani is being seen now with a beautiful face, adorned with brilliant earrings. Her age is indicated by the word “Shyaama” i.e. 16 years of age. There was a precious stone studded girdle on her waist. She had prominent bosom. In this way, her entire body was exhibiting the 5 virtues or qualities of “Rasa” (bliss). Now 7 qualities which would increase and sustain this “bliss” are being described. Her “timid” eyes were partly covered by her hair locks. Through this two qualities or signs are described viz. (1) the hair and (2) the “here and there” wavering vision or look.

शुचिस्मितां बिम्बफलाधरद्युतिशोणायमानद्विजकुन्दकुङ्भलाम् ।
पदा चलन्तीं कलहंसगामिनीं सिञ्जत्कलानूपुरधामशोभिना ॥५२॥

VERSE 52 Meaning: “She had a blame-free and innocent soft smile, her white teeth resembling the buds of the Kunda flowers with the brilliance of the lips, resembling the Bimba fruit which made the white teeth look reddish! Taking her steps one by one, made her gait look so very beautiful, like the royal swan, with resplendent anklets brilliantly shining with tiny golden embellishments.....”

श्रीसुबोधिनी : मन्दहासोऽपि दोषाभावाय शुचिरूपः। श्वेतदन्तत्वं न रसाविर्भावकमिति विवाहानन्तरं च दन्तसंस्कार इति कृत्रिमसंस्काराभावेऽपि सहजैरेव धर्मैस्तथा जातमित्याह। बिम्बफलवत् यत् लोहितमधरोष्ठं तस्य द्युतिभिः कान्तिभिः शोणायमाना ये द्विजाः त एव कुन्दकुड्भलानि यस्याः। रञ्जकद्रव्यसम्बन्धापेक्षया कान्त्या राग उत्तमः। पदा चलनतीमिति। एकविधं लक्षणम्, पदभ्यां चलनं पुरुषस्य, एकेन पदा चलनं स्त्रिया इति। तत्रापि गतिः फलरूपा अफला चेति द्विधा। अयं विवेकः स्फुटलक्षणेनैव भवतीति तस्या गमनं निरूपयति। कलहसवद्गच्छतीति। सिञ्जन्यः कला अन्तःस्थिताः सूक्ष्माः कणिकाः तद्युक्ते नूपुरे तयोर्धाम तेजः तेन शोभायमाना शोभिना वा ॥५२॥

नन्वेतादृश्या दर्शने यदि वीराणांरस उत्पद्यते, तदा दोषः स्यात्; अनुत्पत्तौ विषयस्योत्तमता न स्यादित्युभयतःपाशा रज्जुः, तत्परिहारार्थं वीराणां द्वेधा विनियोगमाह विलोक्येति।

SRI SUBODHINI: In the soft smile, there is always the innocent blame-free nature, through which, the “purity” of the person is understood. The “white teeth” do not express the “bliss”. Hence after the marriage, they are made into shining red, through a ritual. But usually making the teeth “reddish” is artificial (Paan etc.) But here, with reference to our Rukmani, through her natural self, her teeth had become reddish. The same is being explained. The lips of Rukmani were naturally reddish in

hue, like the Bimba fruits. The brilliance of her lips made the white teeth look reddish! The teeth are also always white, like the buds of the Kunda flowers! Thus, the reddish hue was given through the brilliance of the reddish lips! This is considered as the best. She was walking at a slow pace, one step at a time, through one leg, and this is considered as a “sign” of glory for women. Through both the legs, only the male take the quick stride. For women it is different. Rukmani was seen walking like the royal swan. The subtle small golden embellishments strung to her anklets added to the brilliance of the situation.

On having “Darsan” of such a “person”, the “bliss” of the warriors got originated. This may lead to some “blemish”. If this “Rasa” is inspired in others, then the glory and the “best” nature of the “object” itself (here Rukmani) will be under a doubt! In this way, on both these sides, there is the inter-relationship. To explain this, the “warriors”, who saw her, are categorized into two divisions, and the same is explained through the next verse.

विलोक्य वीरा मुमुहुः समागता-

यशस्विनस्तत्कृतहृच्छयादिताः ।

यां वीक्ष्य ते नृपतयस्यदुदारहासव्रीडा-

वलोकहतचेतस उज्झितास्त्राः ॥५३॥

VERSE 53 Meaning: “On seeing her, the famous warriors got infatuated and were tormented in their heart, through the desire which got originated in them. the kings who were assembled there, on seeing her with her generous and noble smile, look and playful nature, got their minds entrapped, due to which, they gave up their arms.”

पदा चलन्ती कलहसगामिनी तिङ्गल्लानुपुरघामशोभिना ॥५३॥

श्रीसुबोधिनी : आदौ तां विलोक्य वीरा मुमुहुः, मोहं प्राप्ताः। समागता इति समागमनफलमुक्तम्। मूर्च्छायामपि सुषुप्ताविव किञ्चित्सुखमिति। 'मुग्धेऽर्धसम्पत्ति' इति न्यायाच्च। यशस्विन इति। तेषां पुण्यमपि सूचितम्। अभिलाषामप्याह। तत्कृतेन हृच्छयेन अर्दिता इति। एवं चतुर्भिर्धर्मैः तावत्फलं प्राप्तवन्त इति विषयोत्कर्षो निरूपितः। दोशाभावायाह यां वीक्ष्येति। यावत्तेषां रसदृष्टिर्भवेत्, तन्मध्ये निपतिता एव ते। तत्रापि हेतवः। ते हि भगवद्विमुखाः। तत्रापि नृपतयः अभिमानिनः जरासन्धादयः। तेषां बलमुत्साहशक्तिश्च रसानुभवार्थं हेतुभूतं तस्या भावैर्हृतमित्याह। तस्या उदारो यो हासः, सर्वरसदानसमर्थश्च व्रीडावलोकश्च, व्रीडाच अवलोकश्चेति वा, त्रिविधैरपि भावैः हृतचेतसो जाताः। त्रिविधं हि चित्तमिति। तदभावे युद्धाभावात्, उज्झितास्त्रा जाताः ॥५३॥

SRI SUBODHINI: In the first instance, after seeing Rukmani, the warriors got "infatuated". Even in becoming "stupefied or unconscious", there is a bliss of the type of deep sleep! During the "unconscious" state also, there is a "half-bliss". As per this dictum, due to getting infatuated, they attained some "happiness". Through the word "famous", the "good deeds" of these warriors have also been indicated. Their "desire" also is being explained. They were tormented through the desire originated after seeing Rukmani. In this way, the warriors got their "result" in 4 ways. All these warriors "fell" down, in the midst of the "bliss" generated by the "Darsan" of Rukmani. Our Shri Mahāprabhuji says, that all these warriors were definitely "not belonging to our Lord and were outside the ambit of our Lord's grace" (BHAGAWAN VIMUKHA). Out of these, Jarāsandha and others were very proud and egoistic kings. The strength and enthusiastic power, which were with them to enjoy the "bliss", (Rasa) were stolen away by the Bhāva or nature of Rukmani. Explaining the Divine nature of Rukmani's

Bhāva or nature, it is said, that it was capable of conferring all the various types of “bliss” (Rasa) on the sincere and true devotees of our Lord. She had noble and generous smile, bashfulness and timid look. Through these three types of “Bhāva” or nature, Rukmani stole away the three types of the “minds” of these persons. This made them lose their “minds”, and as there was no “fighting” at this time, they all gave up their arms, automatically.

पेतुः क्षितौ गजरथाश्वगता विमूढा-

यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम् ।

सैवं शनैश्चलयती पदपद्मकोशौ प्राप्ति-

तदा भगवतः प्रसमीक्षमाणा ॥५४॥

VERSE 54 Meaning: “Later, on getting unconscious while being seated on the elephants, chariots and horses, they fell on the ground. But Rukmani, offering the brilliance of this procession and of herself, at the lotus feet of our Lord, joined her lotus like feet, through which she walked very slowly. In her mind, at all times, she was thinking of attaining our Lord only, desiring for this union. (and nothing else).”

श्रीसुबोधिनी : ततः क्षितौ पेतुः। पतितानां पुनरुत्थानाभावायोच्चाणि स्थानान्याह गजरथाश्वगता इति। यद्भगवता कर्तव्यम्, तदनयैव कृतमिति निरूपणार्थमेतदुक्तम्। विमूढा इति पातज्ञानाभावोऽपि। नन्वेषा दुर्गेव प्रचण्डेति चेत्, तत्राह यात्राच्छलेनेति। हरये स्वशोभामर्पयन्तीम्। प्रसङ्गादेतज्जातम्। सा तु स्वदुःखहरणार्थं स्वशोभामाविर्भाव्य भगवते प्रयच्छति। तत्र प्रसङ्गात् सा शोभा स्वयं ग्राह्येति अयोग्यमिच्छन्तः पतिताः, न तु रुक्मिण्या पातिताः। नन्वेषा यात्रां कृत्वैव गच्छति, कथं भगवते शोभां प्रयच्छतीति चेत्, तत्राह। यतः शोभा स्वकीया, स्वयं त्वन्यदीया, अतः स्वदाने स्वापेक्षाभावेऽपि स्वकीयं देयमेवेति। अत एव तस्या भगवदन्वेषणमाह सैवमिति। शीघ्रगमने

रथारोहणं भविष्यतीति शनैः पदपद्मकोशौ चलयती जाता, चालयती।
कोशत्वान्मुकुलितत्वमुक्तम्। अनेन कियदूरचलनेन पादयोर्व्यथा जातेति
ज्ञापयन्तीव मुकुलितपादौ स्थापयतीति गम्यते। तथा व्याजकरणे हेतुः, तदैव
तस्मिन् क्षण एव भगवतः प्राप्तिं प्रसमीक्षमाणा ॥५४॥

कन्याया राजदर्शनमपि कर्तव्यं वैलक्षण्यज्ञापनायेति तद्भगवदर्थं
जातमित्याह।

SRI SUBODHINI: After giving up their arms, these warriors and kings fell on the ground. They fell in such a way, that they had no courage or mind to get up! As they had fallen from places of considerable height, like the elephants, chariots, horses etc. The Lord was to do this "action", but these warriors fell by themselves. As they were unconscious, they did not experience the knowledge of their fall too! Are we to say then, that Rukmani now exhibited the power of brilliance of mother Durga herself? (That everyone became unconscious and fell down). Not at all! Rukmani, using this procession, as a ruse, was offering her brilliance to our Lord only. Only the circumstances, however, led to this situation! In fact, Rukmani was offering her brilliance, after exhibiting the same, with a view to mitigate her own sorrow. These warriors got an inappropriate and undeserving desire of "we will capture and enjoy this brilliance" and due to this "wrong desire", they all fell by themselves. Rukmani did not make them fall at all. She was going in the procession. How can anyone now say, that she was offering her brilliance to our Lord only? Answering this, our Shri Mahāprabhuji says, that the brilliance was hers' only and she by herself belonged to another! (ie our Lord). Hence, in giving one's own wealth, it is necessary to give it, without any desire on one's part. Hence, to give her own brilliance, she was searching for our Lord. This is

being explained. The word “Saivam” (slowly) denotes that by quickly going or walking, she will not be able to jump on to the chariot of our Lord. Hence she was walking slowly, by joining her lotus like feet. After going for some distance, she felt pain in her legs. Hence she kept her legs together. In this way, she was showing her eagerness to attain our Lord (as she was aware, that the Lord will come, at any time now, as promised by Him).

With a view to explain her own special nature, Rukmani had to see all these kings also. But this “Darsan” took place, for the sake of our Lord only. This is being described in the next verse.

उत्सार्य वामकरजैरलकानपाङ्गैः प्राप्तान्-

समैक्षत नृपान्ददृशेऽच्युतं सा ।

तां राजकन्यां रथमारुरुक्षतीं जहार-

कृष्णो द्विषतां समीक्षताम् ॥५५॥

VERSE 55 Meaning: “Rukmani seeing slowly the kings who had come, through her eyes, by pulling up her hair locks, through the nails of her left hand, saw our Lord also being present there! Everyone desired that Rukmani should be lifted to the chariot of our Lord. Then from their midst, our Lord, showing to every enemy (i.e. when all His enemies were seeing) lifted Rukmani and took her in His chariot.”

श्रीसुबोधिनी : उत्सार्य वामहस्तनखैरलकान् अपाङ्गैः प्राप्तान् नृपान् समैक्षत। ततः यदर्थं तान् दृष्टवती तमच्युतं ददर्श। नन्वपूर्वदर्शने कथं परिज्ञानमिति चेत्, तत्राह अच्युतं सेति। उभयोर्ज्ञापकमेकैको धर्मः। सा हि चित्रे भगवन्तं दृष्टवती, स्वप्नभ्रमेषु च। अतो रूपं दृष्टपूर्वम्। भगवानप्यच्युतः सर्वत्रानुस्यूतः, नतु चित्रादिष्वन्यः, अत्रान्य इति। सर्वत्रैव भगवतः अच्युतत्वात्। ततोऽग्रे दृष्टिर्न गतेति तमेव विलोकयन्ती यदा स्थिता, तदा सर्वैः रथारोहणार्थं

नियुज्यमाना जाता। तन्मध्ये भगवान् जहारेत्याह तां राजकन्यामिति। तामिति कृतात्मनिवेदानाम्, राजकन्याया हरणं च युक्तमिति, रथारोहे पुनः सारथ्यादेः मारणं कर्तव्यमिति, यदैव रथारोहणेच्छुर्जाता, तदैव जहार। तदा हि सर्वसमूहः अपगतो भवति। तत्र प्रतिबन्धकानां साक्षित्वं जातमित्याह द्विषतां समीक्षतामिति। कृष्णस्य हि स्त्रियः। हरणं हस्तेन ग्रहणमुत्तोलनमिति यावत् ॥५५॥

SRI SUBODHINI: Rukmani raised up her falling hair locks, through the nails of her left hand, and gave a look at the kings, who had come there. Then suddenly, she saw our Lord Achyuta, for whom she was waiting for so long. How did she recognize our Lord on seeing Him for the first time? Our Shri Mahāprabhuji replying to this says that OUR LORD IS ACHYUTA. HENCE HE IS PRESENT EVERYWHERE. Due to this, Rukmani was able to recognize the Lord immediately. Rukmani had the “Darsan” of the Lord in a “picture”, and had also had His “Darsan” in her “dreams”. Due to this, she recognized our Lord immediately. Our Lord being present everywhere, she was able to see Him, as her “look” did not go anywhere. She got up and at this time everyone desired her to get on to the chariot. From their midst only, our Lord lifted Rukmani and “stole” her away in His own chariot. The word used here to the daughter of the king viz. Rukmani is “Tam” (her). The purport of this is, that the Lord had abducted this princess for the reason, that she had surrendered herself fully to our Lord. IN OTHER WORDS, THOSE WHO SURRENDER THEIR OWN SELVES FULLY, OUR LORD WILL REDEEM THEM, FROM ALL THEIR ENEMIES AND DANGER, AND TAKING THEM UNDER HIS OWN PROTECTION, THE LORD BLESSES THEM WITH HIS BLISS (RASA). Hence the Lord took away Rukmani also. It was indeed appropriate to have taken away

Rukmani in this way. She was taken on to the chariot, when she had the desire to get on to the chariot. Everyone who was present there fled away, or all His enemies died then and there! These enemies were eager to obstruct our Lord from taking away Rukmani. When they were just watching only, our Lord took her away. They became in this way, the "witness" for this abduction. Our Lord's lifting Rukmani, is in a way, resembles the taking up of Rukmani, with a view to gauge her just like in a balance!

रथं समारोप्य सुपर्णलक्षणं राजन्यचक्रं परिभूय माधवः ।

ततो ययौ रामपुरोगमैः शनैः सृगालमध्यादिव भागहृद्भरिः ॥५६॥

VERSE 56 Meaning: "The Lord of Goddess Laxmi (our Lord Shri Krishna) made Rukmani sit in His chariot, emblazoned with the sign of Garuda bird, ignoring the group of the kings assembled there; like the lion takes away His food, from the midst of timid foxes,, the Lord took away Rukmani in the same way. Later Shri Balarama and the other Yadavas followed the Lord slowly."

श्रीसुबोधिनी : ततो रथं समारोप्य ययावित्यग्रेण सम्बन्धः। उपस्थितरथपरित्यागाय सुपर्ण लक्षणमिति। तत्र वेष्टका राजन्याः सन्ति, परि तश्चक्ररूपेण स्थिताः। तत्सर्वं परिभूय पराभवं प्रापयित्वा। दृष्टबलमस्त्येव, अदृष्टमपि बलं तस्यैवेति ज्ञापयन्नाह माधव इति। लक्ष्मीपतिर्भगवान्, इयं च लक्ष्मीः। अतो भार्येत्यस्या परिपालने भगवतो धर्मो जातः। ते त्वनधिकारिणस्तदभिलाषिण इति तेषां पापमेव सिद्धम्। अतः परामेव सिद्धम्। अतः पराभवो युक्त इत्यर्थः। तेषां पराभवे रक्षकाणामपि युद्धं सम्भवतीति, तेषां वधे अमङ्गलं च भवतीति, तद्दोषं परिहरन्नाह ततो ययाविति। तत इत्यव्ययनिर्देशः। तस्य स्थानस्याविकृतत्वाय न कोऽपि तत्र हत इत्यर्थः। तर्हि पुरमध्ये कियद्दूरे हननं भविष्यतीत्याशङ्क्याह ययाविति। या प्रापण

इति कुशलेनेष्टदेशपर्यन्तं गत इत्यर्थः। तदीयानां वा रामादीनामुपद्रवमाशङ्क्य तन्निषेधार्थमाह **रामपुरोगमैरिति**। रामो हि साधनशक्तिः पुरोगमो येषामिति सर्वेषां साधनवत्त्वं रमणात्मकत्वादमारकत्वं च सूचितम्। सम्मर्देनापि तथात्वमाशङ्क्याह **शनैरिति**। लोका हि नगरस्थाः त्रिचतुरान्विहाय समागता अपि लोकवदन्त्या कृष्णाय दत्ता रुक्मिणी, अतो भगवान् नयतीति सादरं प्रेक्षका एव जाता इति शनैरित्यनेन सूचितम्। ननु ततैव कथं सर्वसन्देहनिवृत्त्यर्थं भगवान् न स्थितः, श्वशुरादिभिः पश्चादभ्यनुज्ञातो गच्छेत्, किमिति निर्गत इत्याशङ्क्याह **सृगालमध्यादिति**। भवेदेवं यदि तत्र सन्तो भवेयुः। ते हि सृगाला दुष्टचित्ताः, तन्मध्ये च स्वभागो न स्थापनीयः। अतिरिक्तभाग एव सृगालानामिति। तत्रापि यदक्रूरमतिरिक्तं तत्साध्यानाम्, यत् क्रूरं तत् सृगालानामिति। यथा मथिताग्निः चषालादूर्ध्वं यूपश्च साध्यानाम्, यतयश्च सृगालानामिति श्रौतो निर्णयः। न तु स्वभागस्य। किञ्चा लोकेऽपि तत् सृगालमध्ये न रक्षणीयमिति सिंहं दृष्टान्तीकरोति हरिरिति। यथा सिंहः स्वभागं हरति, तथा भगवानपि **भागहृज्जातः। भागभृदिति पाठे भागं विभर्तीति। गृहीतस्य शुद्ध एव स्थाने स्थापनमिति तत्र न स्थापितवान् अन्यथा असुरगामि तद्भवेदिति ॥५६॥**

ततो यज्जातं तदाह तं मानिन इति।

SRI SUBODHINI: The Lord took away Rukmani, after making her sit on the chariot, in such a way, that He came to His own place, without any obstruction. He took Rukmani in His chariot with the symbol of the Garuda bird (the words used are SUPARNA LAKSHANAM). The place was surrounded, on all the four sides, by the kings from different places. The Lord took Rukmani away, after conquering all of them. Our Lord's name is given here as "MĀDHAVA". The purport of this is, that our Lord was being seen with great outside "valour and strength", but He had also the hidden "enormous strength". What is the reason? Our Shri Mahāprabhuji says, that the reason for this was "The Lord

is the consort and husband of Goddess Laxmi". Rukmani is Goddess Laxmi only, and hence she is the wedded wife of our Lord. It was the duty of the Lord to protect and look after her, His wife! The kings who "desired" for Rukmani, were not entitled to nurture this desire. In fact this "wrongful desire" would invite "sin" on their part! Hence to defeat them was indeed, very appropriate. Will the army of these kings fight with the Lord, on the kings being conquered or ignored? As it will be "inauspicious" to undertake to kill all of them, especially at this time, reference is made in this verse, that no one was killed at this place. Does this mean, that these people were killed in the middle of the city or outside of it? This doubt is removed through the use of the words "went away" (Yayoh) i.e. our Lord reached safely, along with Rukmani to His own place. Our Lord had reached safely. Did it mean that Shri Balarama and others had any difficulties? Removing this doubt, it is said, that the Lord took away Shri Balarama and others, before Him. The reason being that Shri Balarama is the "power of efforts" (Saadhanasakthi) of our Lord, and is of the form of "battle". This is indicating the fact, that Shri Balarama also did not undertake to kill anyone. As Shri Balarama symbolizes bliss or Aananda of the playful nature (Ramana Roopa), he does not have the inclination to kill at all. Hence he also did not create any trouble. Did any other trouble take place due to a mutual conflict? This doubt also is removed, through the use of the word "Sanaihi" (slowly) i.e. they were proceeding slowly, which indicated that there was no conflict or fighting en route! Except for three or four persons, all other citizens of this city came there to bid farewell to our Lord. They approved the marriage of the couple following the traditions of the

world of giving in marriage Rukmani, who was the youngest child, to our Lord Shri Krishna. As the Lord took away Rukmani, these citizens saw this spectacular spectacle, with great love and respect. Perhaps our Lords' entourage went away very "slowly", due to this reason also! Why did not the Lord stay in the city only? In fact, everyone's doubts would have been cleared by this and his father in law and others could have also come there to greet and receive Him? Why did He go away, so swiftly, without taking the permission of the king? On this the reply is given, that our Lord would have certainly stayed back, if this city had good and noble persons staying there. The people and specially those, who had come with the desire of marrying Rukmani, were bad and evil persons, like the foxes. Like the consecrated rice offered to the fire belong to the celestial deities and to none else, here also the example is given that the "food" which really belongs to the lion should never be taken away or touched by the fox! Hence it is necessary to look after and secure Rukmani in a proper pure place only. Otherwise, there will be the influence and ingress of demoniac tendencies and nature.

Whatever happened afterwards is explained below through the next verse.

तं मानिनः स्वाभिभवं यशःक्षयं परे जरासन्धवशा न सेहिरे ।
अहो धिगस्मद्यश आत्तधन्वनां गोपैर्हृतं केसरिणां मृगैरिव ॥५७॥

VERSE 57 Meaning: "The egoistic kings, who were dependent on Jarāsandha, unable to tolerate this defeat, which destroyed their "fame and status", began to say "surprising that our bows and arrows are useless! Fie upon the same! Like the fame or food of the lions is taken away by a deer! In the same way our "fame" has

been defeated by this cowherd, although we carry bows and arrows!"

श्रीसुबोधिनी : अभिमानरक्षार्थमेव समागताः। तदुक्तम्। 'यद्यागत्य हरेत्कृष्ण' इति। तज्जातमिति स्वस्य अभिभवं तिरस्कारं यशसश्च क्षयं दृष्ट्वा। तत्रापि परैः कृतम्। नहि शलुकृतं सोढुं शक्यमिति। ते यदि विवाहेनापि नयेयुः, तथापि सोढुमशक्याः, किमुत बलादिति। तत्रापि जरासन्धवशाः, यैः पूर्वं जयोनुभूतः, अतो न सेहिरे, असहमाना जाताः। जरासन्धवशत्वेन यशःक्षयासहनम्, मानित्वेन स्वाभिभवासहनमिति। तत्रोभयविधं। स्वनिन्दाप्रतिपादकं वाक्यमाह अहो धिगिति। आन्तधन्वनामस्माकं यशो धिगिति। यदि यशो भवेत्, तदा यशसा भीताः नेतारो भवेयुः इति मानिनां वचनम्। जरासन्धप्रमुखानां वचनमाह गोपैर्हृतमिति। गोपाला हि गां हरन्ति। यस्य कस्यचित्। तत्रापि केसरिणां हृतमिति महदाश्चर्यम्। केसरी हि गां भक्षयति। गोपालाः पालयन्ति। अतः कृतं युक्तमेव, परमत्याश्चर्यमिति तेषां प्रशंसा स्वपौरुषख्यापनं च। अनेनातः परं प्रयत्नो न कर्तव्य इत्यपि सूचितम्। कर्तव्योऽपीति अत्र हेतुमाहुः केसरिणां मृगैरिवेति। मृगा हि साधारणाः, केसरी मृगेन्द्रः, तत्रापि बहूनां भागोऽयमिति दृष्टान्तोऽत्र वर्तत इति नात्यन्तमाश्चर्यमिति स्वमनःसमाधानमाहुः ॥५७॥

इति श्रीभागवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित-
विरचितायां दशमस्कन्धविवरणे उत्तरार्धे चतुर्थोऽध्यायः ॥४॥

SRI SUBODHINI: With a view to protect their "honour and ego", all the other kings had come there. This has been referred to in an earlier verse. In other words, our Lord had taken away Rukmani. The kings saw in this act, the destruction of their "fame", and also a grave "insult" to them. They could not tolerate this, as it is impossible to bear this "insult" heaped upon them by their own enemy! It was not possible even to tolerate the marriage of Rukmani with our Lord. How can they, tolerate now, when our Lord has taken away Rukmani through the exercise of force, especially when they were

dependent on the strong and powerful Jarāsandha! They were also egoistic in their nature. Hence could not tolerate this “insult”. They told, “Fie upon us, who are carrying bows and arrows”. They did not lose respect through someone, whom they could consider as greater than them! This did not happen! These kings now told, “The cowherd has taken away”. Rukmani is compared to a cow, which is the “food” for the lions! Now they express “surprise” over this incident that, usually lions eat cows, which are usually protected by the cowherds! Thus, they felt that whatever the Lord, as the “cowherd”, has done is indeed, very appropriate indeed! Expressing “astonishment” on their part, denotes, that they were really “praising” our Lord’s action! As the Lord has shown and exhibited His valour and courage! Their “surprise” and “comments” indicate that, they should not, hence forward, put any more efforts to retrieve Rukmani! The reason for this is also indicated here. Like the deer, which is an ordinary weak animal, and the lion is the king and the strongest among the animals. They now felt that the deer has now taken away the part of food, which really belonged to the lion. They made their minds peaceful, through this explanation and expression of “surprise” only.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 53th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāṇa.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-चर्तुपञ्चदशोध्यायं॥

CHAPTER 54, CANTO 10,

SRI BHĀGAVATAM.

यावन्निवर्तते चित्तं तदीयानां स्वभावतः ।

तावदन्यस्य विषयो भगवांस्तं न मन्यते ॥१॥

KĀRIKA 1 Meaning: "Till the inner nature of His own devotees is completely got rid of (i.e. changed), our Lord does not regard this as another's burden (i.e. He regards this, as His own responsibility)."

अतो विधिविवाहार्थं तन्निराकरणं पुराः ।

तिविधानां निरूप्यं हि युद्धमुण्डनबोधनैः ॥२॥

KĀRIKA 2 Meaning: "Due to this reason, with a view to marry Rukmani through proper Vedic rites, three factors/events have to be described before viz. the battle (with Jarāsandha and others), the shaving off of hair (of Rukmi) and of the "instructions" (to Rukmani to ward off her ignorance)."

उदासीनाः स्वकीयाश्च स्वयं चेत्यत्र शत्रवः ।

मध्यमं भगवत्कार्यमनुकल्पो यतस्तथा ॥३॥

KĀRIKA 3 Meaning: “Disinterested non-devotees are their own enemies. The tasks of our Lord are considered as the “middle order”, like adjustments and compromise (Anukalpa) made with the best alternate object available.”

[Note: When the required object is not available, we do adjust and complete the tasks on hand, with the “next best” alternatives e.g. if honey is not available, then using “jaggery” instead, with a view to complete the task on hand. This is of the “middle order solution” only i.e. not the “best” or the “worst” solution.]

उत्तरार्धे पंचमे तु विवाहो वर्ण्यते हरेः ।

रुक्मिण्या सर्वभावेन तद्दोषान् विनिवर्त्य हि ॥४॥

पूर्वाध्यायान्ते स्वयशोनिन्दा कृतवन्त इत्युक्तम् ततो यावच्छवयं स्वपौरुषं सात्त्विकास्ते कृतवन्त इत्याह इतीति।

KĀRIKA 4 Meaning: “In this division of chapters, and especially in this 5th chapter, after removing the “blemish” of Rukmani, there is the description of her marriage with Sri Hari, with her entire self and love.”

Towards the end of the previous chapter, the kings had condemned their own “Yash” (fame). Afterwards, those who were “Satwik” (i.e. the kings), began to show their bravery as per their own capacity. This is being described by Shri Sukadeva through the next verse.

श्रीशुक उवाच—

इति सर्वे सुसंरब्धा वाहानारुह्य दंशिताः ।

स्वैः स्वैर्बलैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “All these kings, in anger, gathered together, discussing among themselves. They wore their armour guards, got upon their vehicles (chariots) and accompanied by their armies, with bows strung, and began to run after our Lord.”

श्रीसुबोधिनी : सर्वे एव मिलिताः सुररब्धाः अल्पीयांसो भगवदीया इति स्वोद्यमः। भगवांश्च स्त्रीरक्षायां व्यापृत इति। अन्यथा सात्त्विकानां विचारपूर्वकं प्रवृत्तिर्न स्यात्। सुष्ठु संरब्धाः क्रोधेन परस्परवाक्यैर्वा। ततो बाहान् रथादीन् दंशिताः बद्धकवचाः सम्भूया। युद्धे एकस्यापि भङ्गे सर्वेषां भवेदिति स्वैः स्वैर्बलैः पृथगेव परितः आक्रान्ताः, दूरादेव मारणार्थं धृतकार्मुका जाताः ॥११॥

एवं शत्रूनामुद्योगमुक्त्वा तत्प्रतीकारार्थं भगवदीयानामप्युद्योगमाह तानापतत इति।

SRI SUBODHINI: All these kings gathered in one place. Very few of them only had become the devotees of our Lord. Hence they began to put efforts. Our Lord had stopped for the purpose of saving Rukmani. If He had not stopped for a while, then these "Satwik" people would not have thought in their minds properly, or due to anger and talking to each other, would not have put their efforts. Hence all of them wore their armour shields/guards and sat on the chariots etc. They got now ready along with their armies, separately, and began to attack, having got their bows strung with a view to kill, even from a distance.

After describing the efforts of our Lord's "enemies", the defensive actions taken by our Lord's own people (army) are being described in the next verse.

तानापतत आलोक्य यादवानीकयूथपाः ।

तस्थुस्तत्सम्मुखा राजन्विस्फूर्ज्य स्वधनूषि ते ॥१२॥

VERSE 2 Meaning: "Oh! king, seeing the kings attacking, the commander of the Yadava forces, along with his army made their bows ready to fight, and stood opposite to the enemy army."

श्रीसुबोधिनी : आ सर्वतः पततः। अत्र विद्यमानाः सर्वे यादवानीकानां यूथपा एव, न तु कश्चित्सेनारूपः। साधारणो वा। अतस्तत्सम्मुखा एव

तस्थुः। आत्मीयाश्चेन्महान्तः अल्पीयां सोऽपि भवन्ति, तदापि जय इति बहूनामपि सम्मुखा जाताः। तानाकारयन्त इव स्वधनूषि विस्फूर्ज्य ज्यानिनादं कृत्वा स्थिताः, यतस्ते रामादयः प्रसिद्धाः ॥२॥

ततः प्रथमे प्रथमतः युद्धार्थं प्रवृत्ता इत्याह अश्वपृष्ठ इति।

SRI SUBODHINI: On all the four sides, they were attacking. Here the commanders of the Yadava's army were stationed. There was no other army, and this was not an ordinary army. They stood facing the army of the evil minded kings. Those who belong to our Lord are either great or small. Even then, they only will win in the end. IN OTHER WORDS THOSE WHO BELONG TO OUR LORD ONLY ALWAYS ATTAIN VICTORY. Hence this Yadava army, with great courage stood before the evil forces. Not only this, they also threw a challenge, and made the resounding fearful sounds from their uplifted and strung bows, as there was our Lord's brother Shri Balarama, who was also present there!

Afterwards, through the next verse, it is explained that they all got ready for the first "battle".

अश्वपृष्ठे गजस्कन्धे रथोपस्थे च कोविदाः ।

मुमचुः शरवर्षाणि मेघा अद्रिष्वपो यथा ॥३॥

VERSE 3 Meaning: "The clever and efficient kings, began to rain arrows in such a way on the back of the horses, on the neck and shoulders of the elephants, and on the seats of the chariots, that it looked like the raining of water on the mountains, by the clouds."

श्रीसुबोधिनी : यत्रैव प्रहारे न कस्यापि व्यथा, तत्रैव तेषां शरपातो भवतीति ज्ञापनार्थं अश्वपृष्ठ इति। चर्मादि व्यवधायकमस्तीति। तथा गजस्कन्धेऽपि, तथा रथोपस्थे अनुपविष्टभागे। कोविदा अपि। अथ वा यत्रैव पीडा सम्भवति, तत्रैव शरवृष्टिं कृतवन्तः। यतः कोविदाः। चकारात्

सारथिस्थानेऽपि। प्रतीकारकरणेऽपि न कश्चित्तेषामपचारो जात इत्यत्र दृष्टान्तमाह मेघा अद्रिष्विति। न दीर्यत इत्यद्रिः। अन्यथा विदारे तदीयानामपकारात् विशेषणं व्यर्थं स्यात्। तत्रापि मेघाः साधारणाः, न तु नीलाः। तत्राप्यपः, न तु धाराः ॥३॥

ततो रुक्मिण्या भयं जातम्, तद्भगवता निवारितमिति निरूप्यते। भगवान् भक्तार्थमेव सर्वं करोतीति ज्ञापनार्थम्। केवलं तेषां वधे रुक्मिण्या अप्यसम्मत्तौ स्वार्थमेव तत् कृतवानिति क्लिष्टकर्मता स्यात्। ततो युद्धात्पूर्वं तदाह पत्युर्बलमिति द्वाभ्याम्।

SRI SUBODHINI: The arrows of these kings were literally “raining”! But no one got injured. Although they were efficient in warfare, there was no injury due to two reasons. Firstly, their arrows were falling at such places, where this will not cause any injury. Moreover shields were used to avoid the arrows from hitting. The arrows therefore fell on the backside of the horses, on the shoulders (neck) of the elephants, on the seat of the chariots (where no one sits at the time of actual battle). In other words, it may also mean, that they aimed the arrows at such places, where it will create great pain, as they were efficient in the science of archery. The word “Cha” (and) used, denotes, that where the charioteer was sitting, these kings aimed their arrows at them also. There was no injury caused, although the opposite party did not fight back! An example is given here to describe this correctly. Like ordinary clouds (i.e. which do not have “rain” (water) with them) through droplets of water makes the mountains wet (without a heavy down pour), through which the mountains are not affected in any way. In the same way, here also, no harm was caused to the bodies of these soldiers.

By the falling of arrows in this way, Rukmani got

afraid. Our Lord removed this fear. This is being explained. Why? So that everyone will become aware, that **OUR LORD DOES EVERYTHING FOR THE SAKE OF HIS DEVOTEES ONLY.** Rukmani also did not approve of the Lord just destroying these kings. If the Lord were to do all these works for her sake, so thought Rukmani, in her mind, then the fact of our Lord being “Akliṣhtakarma” — He who does everything without any effort — will be affected. Hence in the first instance, the “action” taken by our Lord is being explained through the following two verses.

पत्युर्बलं शरासारैश्छन्नं वीक्ष्य सुमध्यमा ।

सव्रीडमैक्षत्तद्वक्त्रं भयविह्वललोचना ॥४॥

प्रहस्य भगवानाह मा स्म भैर्यामलोचने ।

विनङ्क्ष्यत्यधुनैवैतत्तावकैः शास्त्रवं बलम् ॥५॥

VERSES 4 and 5 Meaning: “Rukmani who had a beautiful waist, on seeing the army of her husband’s (our Lord’s) being enveloped with the showering of the arrows, from the enemy kings, became afraid, and with eyes exhibiting this helpless feelings with bashfulness, began to see the lotus like face of our Lord. Then our Lord, laughingly, told her “Oh beloved with the most beautiful eyes! Don’t be afraid. Just now you will see that our Yadava army will destroy the armies of the enemy.”

श्रीसुबोधेनी : शराणामासारैः धारासम्पातैः सम्यक् छन्नम्। पत्युर्भगतो बलं छन्नं वीक्ष्य तद्वक्त्रं सव्रीडमैक्षत्। सुमध्यमेति विनियोगोऽन्यथा भविष्यतीति शङ्कया, शुद्धान्तःकरणा वा। राजसगुणे हि सति शौर्यादिकं भवतीति। एतदर्थमेव भगवदीयानां सहनम्। अपूर्वदर्शनमिति सव्रीडमैक्षत्। वस्तुतः सभयं द्रष्टव्यम्, तथापि तावदयं पलायनमपि कर्तुं शक्त इति। लज्जैव परं भवेदिति। उभयथापि सव्रीडमैक्षत्। ततः क्षणानन्तरं भयेन विह्वले लोचने यस्याः तादृश्यपि जाता।

तस्य भगवतो वक्त्वमैक्षत। ततः सान्त्वनमाह प्रहस्येति। एवं हि कामः स्वयं स्वकीयवधं कामयत इति हासेनैव मोहने तस्या भयादिकमपि निवारितम्। मनो देहश्च भगवते सन्देशार्थं प्रेषितवती, न तु वाणीम्। अन्यथा सैव रमेत। भगवानपि तथा वाणीमेवोक्तवान् यथा योग्यम्। भगवत्त्वादेव नाविश्वासः तथैव हृदये वा सम्पादितवान्। मा स्म भैरित्याह। प्रसिद्धिरेव सर्वत्र वर्तते भगवदीयानां भयं नास्तीति। वामलोचन इति। वक्रा दृष्टिर्न कर्तव्या, आहोस्वित् पुरुषमपि या जयति, तस्याः किं भयमिति। मनोहरदृष्टित्वादेव शुभं भविष्यति, त्वद्दृष्ट्या वा हता भविष्यन्तीति सम्बोधनम्। अधुनैवेति। निःसन्देहः। तामात्मत्वेन गृहीत्वाह त्यक्त्वा गमनाभावाय। तावकैरिति। सर्वात्मकत्वविचारेऽपि उपपत्तिमाह शात्रवं बलमिति। शत्रवो हन्तव्या एवेति ॥५॥

एवं भगवद्वाक्येनैव ते आज्ञप्ता एव सामर्थ्ययुक्ता एव शत्रुबलं दूरीकृतवन्त इत्याह तेषामिति।

SRI SUBODHINI: On seeing the army of her husband fully covered by the shower of arrows, Rukmani saw the lotus like face of our Lord with bashfulness. The words "of the slender and beautiful waist" used here denotes, that not only her beautiful self, but also her courage and due to this "Rajasik" quality only, the devotees, who belong to our Lord are able to put up with several difficulties. Rukmani had never seen our Lord like this. Hence, being a rare "Darsan" (never seen before), she saw the Lord's lotus like face with bashfulness. In reality, she was looking at the Lord out of fear, which could have made her run away also! But by running away, she will get only more "shame". Hence with fear and bashfulness, she began to see the Lord. Afterwards, her eyes expressed great fear, and even then, she was looking at our Lord only. On seeing such a situation, our Lord began to comfort Rukmani, in a laughing way. The laughter was due to the fact, that these enemy kings were

asking or desiring for their own death only. Hence after infatuating through His smile, our Lord removed her fear. Rukmani had sent her mind and body, with the message to our Lord. Words were not sent along (as no word was uttered by Rukmani). If this was done, the Lord would have conferred His Divine bliss on Rukmani then and here! Hence, our Lord also spoke only words, as appropriate for the situation. OUR LORD IS BHAGAWAN — THE LORD OF THE UNIVERSE. Hence Rukmani did not have lack of faith on the words of the Lord. As per the words of the Lord, Rukmani took these words deeply into her heart. Our Lord's word "Oh! Beloved of the beautiful eyes! Do not get fear or get afraid!" IT IS WELL KNOWN AND A FAMOUS FACT, THAT THE DEVOTEES WHO BELONG TO OUR LORD NEVER GET ANY FEAR. Hence "Rukmani! Do not have any wrong vision. In other words why are you afraid, when you were able to infatuate Me, the primordial Purusha — the Lord of the World!? Through an auspicious and enchanting vision only, everything happens in an auspicious way. The words "now only" have been used to denote that "there is no doubt at all on this aspect of destruction of these kings". By treating them as His own "Aatma" our Lord showed that, there was no necessity to give up this battle. The reason being that these Yadavas will destroy the armies of the enemy. "All the Aatmas are Mine only". Through this, there is no case for killing them. But they represent now the army of the enemy. Hence there is no "blemish" in killing them. This is the rule of law."

In this way, after getting the orders of our Lord, the Yadava army became endowed with great capacity and prowess, and through this, they expelled the enemy

army to a far off place. This is being described through the next verse.

तेषां तद्विक्रमं वीरा गदसङ्कर्षणादयः ।

अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् स्थान् ॥६॥

VERSE 6 Meaning: “Unable to tolerate the attack of the enemy kings, Shri Balarama, Gada and other Yadava warriors began to destroy through their arrows, the horses, elephants and chariots of the army of the enemy.”

श्रीसुबोधिनी : तादृशं पराक्रम अमृष्यमाणाः सन्तः जघ्नुः, तादृशं पराक्रम को वा शत्रुरुपेक्षेत। गदः सङ्कर्षणश्च आदिभूतौ येषाम्। एकः प्रविश्य मारयति, अपरस्त्वाकृष्य। इतो हीनः कोऽपि नास्तीति तयोरादित्वम्। नाराचैर्बाणविशेषैः। हयगजान् स्थानिति। त्रिविधा हता इति गणिताः। न हि महद्भिः क्षुद्रा हन्यन्ते। अतो न पत्तयः परिगणिताः ॥६॥

हननं फलपर्यवसायीति फलमाह त्रिभिः पेतुरिति।

SRI SUBODHINI: It was no longer necessary to tolerate the enemy attack. Now the Yadava army began to retaliate and destroy the enemy army. How can important and courageous warriors such as Shri Balarama and Gada, give up to fight such an attack of the enemy? One of them went inside the army and destroyed them; the other one brings out the enemy soldiers and kills them after dragging them out of the enemy army. Everyone was equal to everyone else. But these two viz. Shri Balarama and Gada are regarded as the most important. Through “special” arrows, horses, elephants and chariots were destroyed. By specifying these three, it is said, that those important warriors, who were riding seated on these, were all destroyed. The remaining foot soldiers were not counted at all. Because noble and great warriors do not kill such ordinary soldiers.

Through the next three verses, the "result" is described as "total destruction".

पेतुः शिरांसि रथिनामश्विनां गजिनां भुवि ।

सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः ॥७॥

हस्ताः सासिगदेष्वासाः करभा ऊरवोऽङ्घ्रयः ।

अश्वाश्वतरनागोष्ट्रखरमर्त्यशिरांसि च ॥८॥

हन्यमानवलानीका वृष्णिभिर्जयकाङ्क्षिभिः ।

राजानो विमुखा जग्मुर्जरासन्धपुरःसराः ॥९॥

VERSES 7, 8 and 9 Meaning: "Crores of the charioteers, horsemen and those seated on the elephants, lost their heads, along with their headgear and earrings which fell on the ground." (7)

"They fell with their hands cut along with swords, mace and bows. Many fell down being cut from their elbows, waist and legs; so also horses, elephants, camels, donkeys and the humans too - these fell down, after their heads were cut." (8)

"Desirous of becoming victorious, the Yadava army began to destroy the enemies army and at this time, Jarāsandha, who was the most important of the enemy kings and others ran away from the battle field." (9)

श्रीसुबोधिनी : वधो द्विविधः, अवयविनः अवयवानां च। ततः पलायनमिति रथिनां शिरांसि निकृत्ताति रथस्थानं परित्यज्य भुवि पेतुः। तथा अश्विनां अश्वसहितानां गजसहितानां वा। खड्गयुद्धे नैतदाश्चर्यम्, बाणयुद्धे तु भवतीति निरूपितम्। तेषामप्रयोजकत्वं निवारयति सकुण्डल-किरीटानीति। उष्णीषकुण्डलकिरीटानि त्रिविधानि। प्रायिकत्वं व्यावर्तयितुं कोटिश इत्युक्तम्। अवयवानाह हस्ता इति। असियुक्ता गदायुक्ताः दक्षिणाः, इष्वासयुक्ताः वामाः, करभाः शुण्डादण्डाः, ऊरवः अङ्घ्रयश्च। सर्वेषामश्ववादीनां

शिरांसि च भुवि पेतुरिति सम्बन्धः। नागा हस्तिनः। षड्विधा अपि हता इत्यर्थः। चकारात् ध्वजादीनामपि भूभिपातः। ततः पलायनमाह हन्यमानेति। सर्वमेव बलमनीकरूपं हन्यमानं येषाम् एते तु वृष्टिमेव कृतवन्तः, न तु मारयन्ति, ते तु मारयन्ति। तत्र हेतुः जयकाङ्क्षिभिरिति कन्या तु प्रातैव, केवलं जय एवापेक्षित इति तेषामुद्योगः। ततो राजानः स्वदेशभोगेप्सव किं वृथा मरणेनेति सर्व एव विमुखाः कुण्डिनपुरं जग्मुः। जरासन्धः पुरःसरो येषाम् स हि पलायने कृताभ्यासः ॥९॥

SRI SUBODHINI: In two ways, "killing" can be done. Firstly separating the limbs, secondly killing the person himself! Many people flee away also. Here the heads of charioteers, fell down, from the chariots after being cut away! In the same way, the horsemen and those, who were seated on the elephants also were also cut and their heads fell down on the ground. In the battle with the swords, this sort of happening are not surprising. Perhaps this may be surprising, when the battle is fought with arrows. The uselessness of the crown head gear and earrings is mentioned. The words "crores" have been mentioned to emphasize the aspect of the "many and the countless nature" of those, who were killed. The limbs which fell down have been described, as the hands holding the sword and the mace. The hands were cut down from the elbows, some were cut down from the waist, and some from their leg portion. In this way hands, legs, waist downwards, horses etc. fell down on the ground. Elephants also died. Flags etc. also fell down on the ground. Many others began to flee from this place. The enemy army was thus fully destroyed. The enemy army had only showered the arrows, in the first instance, but they were not actually killing. But the Yadava army, desirous of a clear victory, began to kill. The bride has been already taken away; yet they desired for a clear

victory. The kings thought, that they would rather go back to their own kingdom and enjoy their lives, instead of dying in this battle field. Hence all of them turned their faces, displeased, and went away to Kundinapura. Of all of them, the most important person was king Jarāsandha. He had trained himself well to flee away from the battles, all this time! Hence, he began to flee away, as the first king to do so, and he was followed by the other kings.

शिशुपालं समभ्येत्य हतदारमिवातुरम् ।

नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् ॥१०॥

VERSE 10 Meaning: "They all came to Sisupāla, whose "bride" has been abducted, and who was suffering due this loss, having lost his brilliance and enthusiasm, and was seen with a dry face, and began to tell him."

श्रीसुबोधिनी : भीष्मोऽत्र न वक्तव्य इति तस्यापकाराभावाच्च शिशुपालं समभ्येत्य अविवाहेऽपि जातविवाह इव खिद्यमानो जातः। ततो मर्तुकामं विषादिना आतुरं विचाररहितं हतदारं सम्यगभ्येत्य निकटे सान्त्वनार्थं गत्वा, शुष्यद्वदनं प्रियमाणमिव शीघ्रं सान्त्वनमब्रुवन्। शिशुपालपरिज्ञाने मरणसाधनमेव ज्ञापकम्, नत्वन्यदित्याह नष्टत्विषमिति। बहिः कान्त्यभावः, अन्तरुत्साहाभावः। जरासन्धो हि अत्यन्तमभ्यस्तबोधनः ॥१०॥

सान्त्वनवाक्यान्याह भो भो इति षड्भिः।

SRI SUBODHINI: On this matter, the king- (Bheeshamaka) had nothing to say. He has not lost anything. These fleeing kings came to Sisupāla and began to say. Though, the marriage between Sisupāla and Rukmani did not take place, Sisupāla thought, that his marriage had indeed taken place!; and his "wife" has been abducted by our Lord Shri Krishna! Due to this, Sisupāla was seen full of sorrow. He was desirous of even consuming poison with a view to die, as his "wife" had been taken away! He was sorrowing. These kings came

near to him, with a view to give him solace and comfort. They saw Sisupāla with a dry face (like that of a dead person) and very quickly began to speak words of solace and comfort. Sisupāla now had the idea of dying only, and he could not think of anything else. This is being explained further. That Sisupāla's brilliance "had been lost", from the "outside", and he had lost enthusiasm, in his "inside". King Jarāsandha is a very clever person to persuade and convince everyone (as he had got this "practice" from being defeated by our Lord, for so many times). In other words, Jarāsandha had run away many times, after tasting "defeats". At that time, how Jarasandha behaved or how his body became (i.e. after tasting defeat) have been already described earlier.

Through the next verse, "comforting" words are being spoken.

भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज ।

न प्रियाप्रिययो राजन्निष्ठा देहिषु दृश्यते ॥११॥

VERSE 11 Meaning: "Oh! Lion among men! Please give up this disheartened state! Oh King! in the "Jiva" there is no permanency, for either that is "pleasing" or "not pleasing"."

श्रीसुबोधिनी : भगवद्गुणैरेव सान्त्वनं भवतीति। अनेन तस्यापि रुक्मिण्यामभिमानो निवर्तिष्यते इति निरूपितम्। आदौ स्वास्थ्यं सम्पादयति। भो भो इति मूर्च्छितप्रबोधनम्। स्तुत्या माहात्म्यं हृदये समायातीति पुरुषशार्दूलेति सम्बोधनम्। इदं विवाहाभावलक्षणम्। न हि त्वदीयं किञ्चिद्गतमस्ति। अप्राप्तत्वात्। जाते विवाहे प्रियं भवेदिति यदि, तत्राह न प्रियाप्रिययोरिति। देहिषु सर्वदा प्रियं वा कस्यचिदप्रियं वेति निष्ठा निर्धारो नास्ति। तत्र देहित्वमेव हेतुः। 'दिह उपचय' इति। यदोपचयः तदा प्रियम्, अन्यदाऽप्रियमिति ॥११॥

हेत्वन्तराण्याह यथा दारुमयीति।

SRI SUBODHINI: BY LISTENING TO THE GUNAS (VIRTUES) OF OUR LORD ONLY, A DEVOTEE CAN GET PEACE OF MIND. Sisupāla had the idea that, “Rukmani is mine only”, and this thought will go away only on listening to our Lord’s Gunas or glory. In the first instance, all these kings are trying to bring back Sisupāla to his normal self, from the state of unconscious state. The words “Bho bho” are used to indicate, that he was unconscious. By calling him as the “lion among men”, they exhibited that by doing Sisupāla’s “praise”, they wanted him to be egoistic, about his own greatness and glory, as this has been told to emphasize the fact, that his marriage has not taken place. “By this marriage not taking place, you have not lost anything at all. If you were to say, that you would have become very happy, if this marriage had indeed taken place, then we would tell you, that for a Jiva (being), there is nothing permanently “likeable” or “not likeable” (Priyam and Apriyam). This is determined by the attachment to one’s body or regarding oneself as the “body” only. The word “Deha” (body) has been derived from the root words “Dihu Upachye” viz. when there is growth and profit, then this body feels happy and cheerful and when danger or difficulty come, then this body becomes sorrowful and unpleasant.

Through the next verse, another reason is being given.

यथा दारुमयी योषिभृत्यते कुहकेच्छया ।

एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः ॥१२॥

VERSE 12 Meaning: “Like a wooden puppet dances, as per the direction and desire of the magician, in the same way, this Jiva also, is under the control of

“Ishwara” (the Lord of the Universe) for undergoing both pain and pleasure.”

श्रीसुबोधिनी : अलौकिको बोधनहेतुरयम् । दारुमयी योषित् विवृताङ्ग्यपि सभायां विरुद्धरसापि। कुहकस्य वञ्चकस्य। कस्याश्चिद्देवताया रूपं कृत्वा तां नर्तयित् स्वोदरभरणं करोति। एवमीश्वरेण सर्वोऽपि नर्त्यते स्वक्रीडार्थम्। अत ईश्वराधीन एवायं लोकः भ्रमात्सुखदुःखयोरीहते। सुखं भवतु, दुःख मा भवत्विति। यथाकथञ्चित् प्रवृत्त्यर्थं भगवति दोषज्ञानाभावाय तथा बुद्धिमुत्पादयति ॥१२॥

एवं शास्त्रीयमुक्त्वा लौकिकं स्वकीयमाह शौरेः सप्तदशाहमिति।

SRI SUBODHINI: This “teaching” is supernatural indeed (Aloukik). In the drama of “puppets”, even a very large puppet cannot originate any “Rasa or relish” from itself, as it doesn’t have any “bliss” (rasa) in itself, or it has the different Rasa altogether. But, even then, a cruel and bad magician, by taking the form (power) of a celestial being makes this puppet dance, and in this way, ekes out a living (filling up his stomach). In the same way, our Lord also, for His own play (Kreedā) makes this entire universe “dance”. Hence, this entire universe is under the control of our Lord. The “Jiva” out of his “delusion” (Bhrama) only desires for his own happiness or sorrow. Through delusion only he says, “let me attain pleasure, let me never attain sorrow”. Our Lord originates such an intellect in this Jiva, so that He can play His Leela or Kreedā through this Jiva, without any knowledge of blemish or Dosha on the part of the Lord!

In this way, after giving “solace” from the point of view of the scriptures, “comfort” is offered through “worldly” (Loukik) ways, through the next verse:

शौरेः सप्तदशाहं वै संयुगानि पराजितः ।

त्रयोविंशतिभिः सैन्यैर्जिग्य एकमहं परम् ॥१३॥

VERSE 13 Meaning: “I have been defeated by Lord Shri Krishna for 17 times, although I had the support of 23 “Akshowhini” armies each time. But for once, I was victorious. In this way, I have experienced both viz. victory (which is likeable) and defeat (which is unpleasant). Hence, is it not clearly visible, that both happiness and sorrow are not permanently present (in one’s life)?”

श्रीसुबोधिनी : सप्तदशदिवसेषु वै निश्चयेन शौरेः सम्बन्धिसंयुगानि पराजितः। द्विकर्मकोऽयं जिधातुः अत्र। संयुगेषु वा। त्रयोविंशतिभिः सैन्यैरक्षौहिणीभिः सहित इति साधनसहितोऽपि सकृज्जयं मन्यते। तेन द्वयमपि मयानुभूतमिति निष्ठाभावः प्रत्यक्षः ॥१३॥

अत एव शोको नास्तीत्याह तथापीति।

SRI SUBODHINI: On 17 days, Jarasandha had fought 17 battles with our Lord Shri Krishna, and in all these battles, Jarāsandha was defeated, even though he had the backing of 23 “Akshowhini” army with him, each time! “At the last 18th time, I got a victory. In this way, I have experienced both “victory” and “defeat”. In this manner, both are present in one’s life – but never as permanent features.”

“Due to this reason, I have no sorrow” – this is told by Jarāsandha, in the next verse.

तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् ।

कालेन द्रव्ययुक्तेन जानन्विद्रावितं जगत् ॥१४॥

VERSE 14 Meaning: “Even then, I do not grieve for all this, nor I feel happy about them, as I am aware that this material universe is destroyed by the factor of time (Kaala) only.”

श्रीसुबोधिनी : कर्हिचित् तत्स्मरणेऽपि दुहित्रादिदर्शनेऽपि। सर्वदा हर्षविषादाभावे एकमनुसन्धेयमिति। तत्स्वनिर्धारितं तस्मा उपदिशति कालेनेति। यदि स्वसमानैः पराजयो जयो वा भवेत्, तदा हर्षो विषादो वा कर्तव्यो

भवेत्। कालस्तु तत्कर्ता, स सर्वेषामधिपतिः। किञ्च। सोऽपि द्रव्ययुक्त एव शरीरादिसहितः। विद्रावणं शरीरद्वारैव करोति। नत्वात्मनां स्वतः। तेन च जगद्विद्रावितं जानन् न शोचामीति सम्बन्धः। दैवयुक्तेनेति पाठे कर्मवशात् सोऽपि तथा करोति। न तु तस्यापि कश्चन दोषोऽस्तीति भावः ॥१४॥

अस्तु कालान्तरवार्ता, इदानीमेव वयं सर्वे जिताः। अतः पञ्चभि सह दुःखं दुःखं न भवतीति न शोकः कर्तव्य इत्यभिप्रायेणाह अधुनापीति।

SRI SUBODHINI: "When I remember the past or when I see my daughter's agony (sorrow), I do get unhappiness; but I contemplate and think, that events or objects of happiness or unhappiness do not remain on a permanent basis. It is necessary for each of us to enquire as to how this "unhappiness or happiness" has come upon us? Who has sent them? Do they come on their own?" Jarāsandha, thinking about this, says to Sisupāla, "All this happens due to the Divine factor of time (Kaala)". If someone is defeated or became victorious, while battling with people of the same strength and nature, then one may feel sorrow or happiness, respectively. But here, both these "victory" and "defeat" are caused by a third agency called "time" (Kaala), who is the "Master and controller" of everyone and everything. This "time", also has a body, and all the other related faculties. He causes defeat etc. only through the "body" of everyone. These do not happen automatically, due to the "Aatma" (Divine self) being present in everyone. "Hence, when I see this world, through the eyes of "time" (Kaala), then I get rid of my sorrow of every type". If in this verse, the words "through the celestial deities or through the Divine" (DAIVAYUKTHENA) are used in the place of "through the material nature" (DRAVYAYUKTHENA) the purport remains the same i.e. through the control of one's own "actions" (Karma), the factor of "time" also (Kaala) follows the same.

“Let us leave the past “time”. At present we have all been defeated. Because of this, everyone is feeling sorrow. But we should not regard this situation as “sorrowful” and feel the sorrow thereof.” This view is expressed through the next verse.

अधुनापि वयं सर्वे वीरयूथपयूथपाः ।

पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः ॥१५॥

VERSE 15 Meaning: “Even now, we, who are the leaders and kings of the various commanders of all these armies, have been defeated by Lord Shri Krishna, who had only a very small army protected by Him, and consisting of only the Yadava soldiers.”

श्रीसुबोधिनी : वयमिति श्लाघायाम्। सर्व एवेति सम्मत्यर्थम्। तर्ह्यप्रयोजका भविष्यन्तीति न मन्तव्यम्। वीरयूथपानामपि यूथरक्षका वयम्। सर्वदैव वयमेवंभूताः। अधुना परं पराजिताः। तेषां च न महद्वलम्, किन्तु फल्गुतन्त्रैरेव यदुभिः पराजिताः। तर्हि तेऽपि हता भविष्यन्तीत्याशङ्क्य तं मनोरथं दूरीकरोति कृष्णपालितैरिति। कृष्णेन पालिताः, न मारयितुं शक्या इत्यर्थः। अनेन कृष्णात् कन्याहरणसम्भावनापि निवारिता ॥१५॥

ननु किमेतदाश्चर्यमिति चेत्, तत्र हेतुमाह रिपवो जिग्युरिति।

SRI SUBODHINI: By using the word “us” in the plural gender, Jarāsandha has praised himself or showed his own glory. The word “Sarva” (of all) has been used to indicate the acceptance of the situation by everyone. “We are the leaders and kings of all these warriors and the commanders of all these armies. We have been the kings, for all this time. But, at the present juncture, we have been defeated at the hands of the Yadavas, who had only a very small army. Did the Yadavas also die in the battle? Removing this doubt, Jarāsandha says, that the Yadavas were not destroyed as THEY WERE PRO-

TECTED BY LORD SHRI KRISHNA. Hence no one can destroy them either. Through this, Jarāsandha also removed the notion, that our Lord Shri Krishna had “abducted” Rukmani (i.e. the Lord took her away, after winning a righteous battle, and after becoming victorious in this).

What is there to be wondered about in this? If someone were to comment like this, Jarāsandha, through the next verse, gives the reason for the same.

रिपवो जिग्युरधुना काल आत्मानुसारिणि ।

तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः ॥१६॥

VERSE 16 Meaning: “Today the factor of “time” is favouring the enemy. Hence they have become victorious. When “time” begins to favour us, then, we will become victorious.”

श्रीसुबोधिनी : अधुना आत्मानुसारिणि काले देवानां हितकर्तृरिपवो वैष्णवा जिग्युः। अस्माकं च हितकारी यदा तामसः कालो भविष्यति, राजसो वा, तदा वयं दैत्याः, चकराद्राक्षसा अपि विजेष्यन्ति। दैत्यानां सिद्धान्ते कालः परमः, तदतिरिक्तानङ्गीकारात्तत्र प्रतिष्ठिताः ॥१६॥

SRI SUBODHINI: Today, the “Satwik” (harmonious) “time” is favourable to the celestials. Our enemy is the “Vaishnava” devotees, and they have won now! We are demons, full of the quality of “Tamas”. When our benefactor of “Rajasik” time prevails, then, we will become victorious. In the verse, the word “Cha” (and) has been used to indicate, that in the future time, the Rajasik “demons” will also become victorious. Even the demons have this irrevocable faith, that the factor of “time” (Kaala) is the highest and supreme. They do not regard anything else as greater than this “time” (Kaala), and they are all fully dependent on this factor of “time” (Kaala).

एवं प्रबोधितो मित्रैश्चैद्योऽगात्सानुगः पुरम् ।

हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः ॥१७॥

VERSE 17 Meaning: “In this way, when his friends made Sisupāla understand, then he, along with his followers, returned to his city. The remaining kings, who did not die in the battle, also went away to their respective kingdoms.”

श्रीसुबोधिनी : एवं स्वसिद्धान्तनिरूपणेन प्रबोधितः। मित्रैरवञ्चकैः समानव्यसनैः सह चैद्यः ससेवकः स्वपुरमगात्। तेऽपि हतशेषाः तद्बृहपर्यन्तं तत्सङ्गे गत्वा पुनः स्वं स्वं पुरं ययुः ॥१७॥

एवं सप्तदशभिः एकमुपाख्यानं साधारणानां ममताभावाय निरूपितम्। अधुना सार्धैः सप्तदशभिः रुक्मिप्रभृतीनां ममताभावाय रुक्मिण्याश्च तेषु ममताभावाय सार्धैरेव सप्तदशभिर्निरूप्यते। मध्यमं तामसम्। अन्तिमं राजसमिति। ततो दोषत्रयापगमने भगवानष्टैश्वर्यरूपां रुक्मिणीं स्वीकरिष्यत्यष्टभिः। तत्र प्रथमं तामसस्योद्योगमाह रुक्मी त्विति।

SRI SUBODHINI: In this way, by putting forth his view, Jarāsandha made Sisupāla understand and accompanied by his followers and friends, who will not cheat him and who followed his instructions implicitly, went back to his city. The remaining surviving kings went along with him up to his home, and later went away to their own respective kingdoms.

Through these 17 verses, an event was told with a view to remove the “attachment” (Mamata) of ordinary persons. Now, with a view to remove the “attachment” of Rukmi and others, and also to ensure, that Rukmani does not get “attached” to Rukmi, through the next 17½ verses, another event is explained. The “middle” of this is “Tamasik” and the “end” is “Rajasik”. On the removal of three types of “blemish”, our Lord will accept Rukmani,

who is invested with the eight types of "Aishwaryam" (opulence). This will be described in 8 verses. Now through the next verse, the "Tamasik effort" made, is being explained.

रुक्मी तु राक्षसोद्वाहं कृष्णद्विडसहन्वसुः ।

पृष्ठतोऽन्वगमत्कृष्णमक्षौहिण्या वृतो बली ॥१८॥

VERSE 18 Meaning: "Rukmi, the strong brother of Rukmani, who hated our Lord Shri Krishna, always, was unable to tolerate the "Rākshasa" type of marriage of his sister Rukmani; He now accompanied by one "Akshowhini" army, went behind, in pursuit of our Lord Shri Krishna."

श्रीसुबोधिनी : यद्यपि तत्त्वोपदेशे रुक्मी स्थितः, तत्त्वेन च सर्वे निवृत्तव्यापारा जाताः, रुक्मी तु न जात इति तुशब्दार्थः। ननु कोपराधः, य एव क्षत्रियः बलवान्नयति तस्यैव भार्या भवतीति क्षत्रियाणां स्थितिः। तत्राह स्वसुः राक्षसोद्वाहमसहन्निति। ये हि कुलीनाः सन्तो दुर्बलाः, तत्कन्या राक्षसविधिना नीयते। स्वयं तु शूरः, अतो राक्षसविवाहोऽनुचितः। किञ्च। कृष्णद्विडम्। अन्यश्चेन्नयेत्, न वदेदपि। द्विष्टेन नीतं न क्वाप्युपकाराय भविष्यति। स्थापनीयं च शत्रुत्वम्। तत्सम्बन्धे सत्यशक्यमिति सम्बन्धदूरीकरणार्थं तस्य प्रवृत्तिः। कन्याहविषोस्तुल्यत्वात्। 'द्विषता हि हविर्भुक्तं नेह नान्यत्र तद्भवे' इति वाक्यात्। कन्यापि द्विषता भुक्ता न लोकद्वयोपकारिणीति तस्या भोगं निवारयितुं तत्प्रवृत्तिः। अत एव पृष्ठतोऽन्वगमत्। येनैव मार्गेण कृष्णो गतः, तेनैव मार्गेण स्वयमपि गतः। अथवा। अयं यदैव भगवान् निर्गतः, तदैव प्रचलितः, परमन्ये निवृत्ताः, अयं तु न निवृत्त इति वैलक्षण्यम्। एकयाक्षौहिण्या परिवृतः सन् गतः। ननु बहव एव गता हतोद्यमा जाताः, कथमयमेकाकी गच्छतीत्याशङ्क्याह बलीति। अयमत्यन्तं बलिष्ठः ॥१८॥

अत एव महतीं प्रतिज्ञां चक्रे इत्याह रुक्मीति।

SRI SUBODHINI: When all the fundamental principles (Tatwam) were being told to Sisupāla, Rukmi was

also present. Everyone else appreciated correctly the meaning of all these “instructions” of principles, and they all went away peacefully. But Rukmi did not get the benefit of this “realization and knowledge”. Shri Krishna had taken away Rukmani. What is the “wrong-doing” in this? The traditions favoured our Lord, as it says, that if a great and capable warrior takes away a “bride”, then the latter will rightfully belong to him only! This is the rule provided for the warrior class. On this, it is said, that Rukmi was not able to tolerate the “Rākshasa” type of marriage, which our Lord had with Rukmani. Why? Rukmani belonged to an illustrious family. But if she was “weak,” then she could have been taken away like this, and got married through the “Rākshasa” kind. “I am of great family lineage. I am also a warrior of eminence. Hence my sister should not be married on this “Rākshasa” way. It is inappropriate.” In this way, Rukmi understood the situation. Rukmi also hated our Lord always, being his iveterate enemy! He could have tolerated, if someone else had taken away his sister in this way! But “this Lord Krishna is my enemy, and I cannottolerate this at all”. Rukmi was always determined to nurture his “enmity” with our Lord Shri Krishna. But the relationship established with our Lord through this marriage will not enable Rukmi to continue with his hatred. Hence Rukmi decided to break this “relationship”, and began to put his efforts. In the “Sāstras”, it is mentioned that, if an enemy takes away and marries a “bride” from one’s home, then there is no benefit in this or in the other world! Hence with a view to prevent Rukmani from being “enjoyed” by the Lord, Rukmi began to go after our Lord, on the same route, as the Lord had gone away earlier. Or when the Lord had gone away, at the sametime, Rukmi also set

forth, behind our Lord. All others returned back. Rukmi was relentless, due to his hatred for the Lord. He took only one "Akshowhini" army, and went behind our Lord. As many others had returned back due to their loss of enthusiasm, why did Rukmi now go alone to confront our Lord? Answering this, our Shri Mahāprabhuji says, that Rukmi was "Bali" (a strong and capable courageous warrior), hence, even though "alone", he went, in hot pursuit of our Lord.

Due to this only, he began to make a big "promise" (vow), and this is being explained through the next verse.

रुक्म्यमर्षो सुसंरब्धः शृण्वतां सर्वभूभुजाम् ।

प्रतिजज्ञे महाबाहुर्दशितः सशरासनः ॥१९॥

VERSE 19 Meaning: "Filled with great anger, this great warrior with his body erect and having worn his armour shields took his bow and got ready to fight, and began to speak his words of "resolve" to the kings."

श्रीसुबोधिनी : अमर्षी अप्रतीकारक्रोधवान्। सुष्ठु संरब्धः युद्धार्थं कृतोद्यमः। सर्वभूभुजां शृण्वतां मध्ये प्रतिजज्ञे, प्रतिज्ञां कृतवान्। क्रोधसंरम्भान् ज्ञातवान्। सामग्रीं गृहीतेति निर्भयः, निवारकाश्च न जाताः सर्वे। सहायापेक्षा तु नास्तीत्याह महाबाहुरिति। महती क्रियाशक्तिः यस्येत्यर्थः। ततो दंशितः बद्धकवचः सशरासनश्च ॥१९॥

प्रतिज्ञामाह अहत्वेति।

SRI SUBODHINI: Unable to take revenge, he got angry, and he decided to put efforts to fight. Rukmi began to speak about his resolve in the midst of all the kings. Because of anger, he did not know as to what he was doing. Neither he was able to understand as to why, he was doing like this. He now carried with him all the materials for going to battle, and this made him free of

fear. No one dared to stop him also from proceeding further. He did not need any help either from anyone else, as he had immense “power of action” (Kriyashakthi). That is why, in the verse, he has been referred to as “of great strength” (Mahābāhu). He now put on his armour shields and took up his bow also.

The “resolve” (promise) of Rukmi is now being described through the next verse.

अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम् ।

कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद्ब्रवीमि वः ॥२०॥

VERSE 20 Meaning: “I will not enter this city of Kundinapura without killing Shri Krishna and bringing back Rukmani. I am telling this as the “truth”. In other words, all of you regard this resolve of mine, as my promise.”

श्रीसुबोधिनी : अप्रत्यूह्येति। रुक्मिणीमग्नि तुल्यां मन्यते। यथा आयतनादग्निः बहिर्द्वेर्गच्छति। तत्पुनरायतने व्यूह्यते, ततः कुलादपगता पुनः कुले व्यूह्येति भावः। नन्वेतदशक्यमिति चेत्, तत्राह कुण्डिनं न प्रवेक्ष्यामीति। अयमेव नियमः, यदुभयमकृत्वा कुण्डिनाप्रवेश इति। अतः कुण्डिनाप्रवेश एव तस्य फलिष्यति। अत एव विगानाभावात् निर्धारितस्यानुक्तत्वात् न पदानामन्यथार्थो वक्तव्यः। एतदहं सत्यं ब्रवीमीति शपथः ॥२०॥

SRI SUBODHINI: Rukmani is like a “fire” — so thought her brother Rukmi. Hence like a “fire”, which emanates out of it’s base of origin, returns back to it’s base, Rukmi thought that Rukmani also, as she has gone away from an illustrious family, will come back certainly to her own family. The example of “fire” is given here, with the purport that “I will not enter back to this city of Kundinapura, if I am unable to carry out my resolve and promise” — although this task is very difficult indeed to

only, through the action— of courage and valour. How

be completed. "I will complete both these tasks. Otherwise I will not enter this city". In fact, what he told only came true i.e. He could not come back as he could not accomplish both the tasks. "I am telling the truth", through these words, Rukmi made known his resolve.!

इत्युक्त्वा रथमारुह्य सारथिं प्राह सत्वरम् ।

चोदयाश्वान्यतः कृष्णस्तस्य मे संयुगं भवेत् ॥२१॥

VERSE 21 Meaning: "After uttering these words of his resolve (vow – promise) Rukmi got up into the chariot, and began to tell his charioteer "make the horses run in such a swift and fast manner, that I and Shri Krishna are made to meet quickly."

श्रीसुबोधिनी : ततः पिताद्यभ्यनुज्ञाव्यतिरेकेणैव एवमुक्त्वा रथमारुह्य स्वसारथिं प्रति प्राह। अन्यथा स न तथा कुर्यात्। सहजद्वेषाभावात्। सत्वरमित्युभयत्र। अश्वान् प्रेरय। यतस्तस्य मे च संयुगो भवेत्। प्रार्थनायां लिङ्। यथा मम तस्य संयुगो भवति, तथा चोदयेति। भवेदिति विध्यर्थो वा। अपूर्वत्वात्। यतोऽयं कृष्णः स्त्रीप्रियः, अतः स्त्रियं हतवानिति ॥२१॥

गत्वा यत्कर्तव्यं तदाह अद्याहमिति।

SRI SUBODHINI: Afterwards, without taking permission from his father and other elders, and after taking this vow, Rukmi told such words to his charioteer, so that he will do his will, as the charioteer did not have any natural enmity with our Lord Shri Krishna. (1) He told him to make the horses run faster. (2) I want to meet Krishna as quickly as possible. The second request is made in the form of an urgent "prayer". He desired the charioteer to swiftly drive the horses, in an inspired way, so that he is made to meet our Lord Shri Krishna very quickly. In other words, Rukmi did not desire, that the Lord should reach Dwaraka, before he could catch Him!

He thought, that our Lord was very fond of Rukmani, and hence desired to confront Him, before reaching Dwaraka.

Whatever is to be done by Rukmi, is being told through the next verse.

अद्याहं निशितैर्बाणैर्गोपालस्य सुदुर्मतेः ।

नेष्ये वीर्यमदं येन स्वसा मे प्रसभं हता ॥२२॥

VERSE 22 Meaning: “Today, I will destroy the pride of valour of that cowherd, with the bad intellect, who has abducted my sister through the exercise of “force”, through my pointed arrows.”

श्रीसुबोधिनी : निशितैरिति। सहार्थे तृतीया। सुदुष्टैष्वपि मतिर्यस्येति। गोपालत्वं शब्दतो न दोषः, अभिप्रायतस्तथा भवति, तत्प्रकृतेनाङ्गीक्रियत इति, नान्यथा वक्तव्यम्। वीर्यजनितो यो मदः तमहं नेष्ये ग्रहीष्यामि, येन भगवता कृत्वा मदं प्राप्स्यामीत्यर्थः। पूर्वं नास्माकं गर्वः स्थितः, अधुना भगवत्सम्बन्धात् नास्मत्सदृशा वीराः सन्तीति गर्वो भविष्यति। क्षत्रियाणां वीर्यमेव महत्त्वसूचकमिति न मदमात्रं निरूपितम्। ननु भगवतो हेतुत्वं कथमित्याह **येन मे स्वसा प्रसभं हतेति**। बलात्कारेण हरन् वीर्यं शिक्षां चोपदिष्टवान्। बाणानपि प्राप्स्यामि वीर्यमपीति। ससाधनबलप्राप्ति-भगवदाभिमुख्यगमने फलमित्यर्थः। तत्सम्मुखमेव गन्तव्यमिति नियोगः ॥२२॥

SRI SUBODHINI: Rukmi said, that he will take away the pride of our Lord caused by His own valour. “In fact after destroying this pride of Lord Shri Krishna, I will become “proud”. “In the first instance we never had “pride” (ego) in us. Now due to the taking over of the “pride” from the Lord (after destroying this “pride” in our Lord) we will have such a “pride”, that there will not be anyone who will be able to stand before us, as a “warrior” of any substance”! By telling like this, not only Rukmi showed his own ego and pride, but also showed, that the warrior class can express their glory only, through the actions of courage and valour. How

does our Lord become a reason for this? On this, Rukmi says, that the Lord had given lessons on "valour" by taking away forcibly his sister Rukmani. By doing like this, the Lord has told us "become a hero and a warrior! If you don't become valourous, all your women will be taken away like this". Hence Rukmi decided to take the strength of his arrows, and also resort to his valour. A DEVOTEE ATTAINS THE INSTRUMENTS (EFFORTS — SĀDHAN) AND STRENGTH, NO SOONER HE COMES BEFORE OUR LORD. Hence Rukmi decided to come face to face with our Lord, and he put efforts to quickly attain the same.

विकथमानः कुमतिरीश्वरस्याप्रमाणवित् ।

रथेनैकेन गोविन्दं तिष्ठ तिष्ठेत्यथाब्रवीत् ॥२३॥

VERSE 23 Meaning: "He who knows not the glory and omnipotence of the Lord of the Universe, this Rukmi of bad intellect, prattling incoherent words, began to tell our Lord, seated on his own chariot, the words, "stop, stop"!"

श्रीसुबोधिनी : विशेषेण कथमानः असम्बद्धमिव भाषमाणः। भगवान् हि महत्या प्रार्थनया तां हतवान्, न तु बलादिति असम्बद्धता। नन्वचिन्त्यैश्वर्यं भगवतः श्रुत्वा दृष्ट्वा च कथमेवं वदतीत्याशङ्क्याह कुमतिरिति। ऊहादौ न तस्य सामर्थ्यम्। स हि सर्वमेव यथाकथञ्चिज्जातमिति भगवच्चरितं मन्यते। तत्र प्रमाणमाह ईश्वरस्याप्रमाणविदिति। ईश्वरस्य प्रमाण सामर्थ्यं न जानाति। प्रमाणशब्दः आदरणीयपरोऽपि क्वचित्परिमाणवाच्यपि, प्रमाणं परिमाणमिति। यथा अत्रैव। 'विदुः प्रमाणं बलवीर्ययोर्वै'त्यत्र च। उपसर्गस्य अन्योपसर्गार्थत्वात् न नानार्थत्वं समुदायस्य। एवं दुर्बुद्धिरेकेनैव रथेन भगवत्समीपं गत्वा गोविन्दं भक्तकृपालुं सन्मात्रस्यैवेन्द्रम्, अत एव रुक्मिणीं हत्वा गच्छन्तं तिष्ठ तिष्ठेत्यब्रवीत्। द्विरुक्तिः आदरे अधिक्षेपे वा। चकारात् स्तुतिवाक्यान्यन्यानि वा ॥२३॥

तथोक्ते भगवान् स्थितः। तदा यत्कृतवांस्तदाह धनुर्विकृष्येति।

SRI SUBODHINI: Rukmi began to prattle incoherent words. Why? The reason for this is, that the Lord Himself had taken away Rukmani, only after much “prayer” was done to Him. He did not take away forcibly i.e. without the consent of Rukmani. Hence Rukmi now began to speak incoherently and unrelated words. Why did he do this even after listening and seeing the unthinkable opulence of our Lord? Answering this, our Shri Mahāprabhuji says, that Rukmi was “KUMATI” — of bad intellect — who cannot think of the past. He thought that all these events pertaining to our Lord have happened only accidentally. He was not aware of the omnipotency of our Lord. In this way, this “bad-natured” Rukmi, came in his “one” chariot, nearer to the chariot of our Lord, who always is gracious to His devotees, who is the Indra (Lord) of all the senses, and who is GOVINDA, and began to yell out, twice “stop, stop”. When the word is spoken twice it may either mean “insulting” or “honouring” also. The syllable “Cha” (and), denotes either the words were told in “praise” or otherwise.

By telling like this, our Lord stopped. Then what Rukmi did is being explained through the next verse.

धनुर्विकृष्य सुदृढं जघ्ने कृष्णं त्रिभिः शरैः ।

आह चारे क्षणं तिष्ठ यदूनां कुलपांसन ॥२४॥

VERSE 24 Meaning: “By firmly stretching his bow, Rukmi aimed and hit the Lord Shri Krishna with three arrows and told, “stop here for a second! You! Destroyer of the prestige of Yadu family”!

श्रीसुबोधिनी : स्तुतिपक्षे मदुद्धारमकृत्वैव केवलं रुक्मिणीहरणमयुक्तमिति वाक्यानामर्थः। नन्वनधिकारी कथं कृतार्थीकर्तव्य इत्याशङ्क्य स्वाधिकार-निरूपणार्थं युद्धं प्रदर्शयतीति धनुर्विकृष्येति। सुदृढमिति सुष्ठु प्रतिज्ञायां

दृढम्। भगवन्तमालक्ष्य स्वशौर्यं प्रदर्शयन्। **त्रिभिः शरैः** अर्थाल्लोकत्रयं जघ्ने। शरो ह्युपर्यावरणभूतो रसानाम्, तत्र जलस्य पृथिवो शरो भवति, अन्तरिक्षमपि वायोः, स्वरपि ब्रह्माण्डस्य, सर्वं भगवते निवेदितवानिति वा। हस्तो हि हन्तीति हस्तेन दत्तवानित्यर्थः। न केवलं सर्वस्वनिवेदनमेव कृतवान्, किन्तु वाक्यमप्युक्तवान्, अन्यथा वाचनिकं न दत्तवानिति स्यात्। आह **चार** इति। भगवन्तं प्रति विज्ञापनार्थमाह। **चारे** चरणयोः हृदये सात्त्विके क्षणं तिष्ठ। ननु किं स्यात् स्थित इत्याशङ्क्याह **यदूनामिति**। यदूनां कुलं पान्तीति कुलपाः, कुलपा वा माया, तान् ता वा अंसेन क्रियाशक्त्या नयतीति तथा। ये केचन यादवानां रक्षकाः, तान् सर्वानेव वैकुण्ठं प्रापयति। अत एव भक्तवत्सलः अस्मद्भूदयेऽपि क्षणं स्थितः अस्मदीयान् अस्मदुपकारिणश्च वैकुण्ठं नेष्यतीति तदर्थं प्रार्थना ॥२४॥

SRI SUBODHINI: In this verse, the word “Cha” (and) used may denote all “praise”. The purport is made more clear now. “Without redeeming me also, it is not appropriate for You to take away Rukmani only”. This is the purport of this word. If it is told to Rukmi, that he was not a deserving person, and how could he be redeemed by our Lord? Hence Rukmi, with a view to show his “deserving nature”, begins to fight, and through his show of valour and courage, wanted to substantiate his “deserving” nature. He shows, that he is still very determined to carry out his promise. To prove this, he stretched his bow, aimed at our Lord, and began to show his valour. Through three arrows, it looked as though he offered all the three worlds to the Lord with his hands! The “arrow” is the “casing” of all “Rasas” or “bliss”. Like for the “arrow” (covering) of water is earth, the arrow (covering) of wind is the sky (space) and the covering (arrow) of this entire Universe is the “heavens” (Swarga). In other words, through this action, he consecrated everything at the feet of our Lord. It is the hand, which

enables one to make movements. Hence he consecrated everything through his hands only. In other words HE GAVE EVERYTHING TO OUR LORD. NOT ONLY EVERYTHING, BUT HE GAVE HIS WORDS ALSO. If he had not consecrated this, in this way (i.e. not given) the task will remain unfinished. Hence, consecrating his words (through "Aaha Chāre") to our Lord, he made a prayer, "Oh! Gracious Lord! please stop for a split second in my Satwik heart with your holy feet". What profit will I attain through this? You are the protector of the Yadava clan! You are pulling through the power of your action (Kriyashakthi) the Māya of the Yadavas, through, which whosoever is the protector of the Yadavas, you take them all to your abode of Sri Vaikuntam. Hence will You not Oh! Lord!, being fond of your devotees, rest and stay for a split second, in our hearts also, as this will enable us and our supporters to be taken by You to your Divine abode of Sri Vaikuntam. Hence this prayer.

कुल यासि स्वसारं मे मुषित्वा ध्वाङ्गवद्भविः ।

हरिष्येऽद्य मदं मन्द मायिनः कूटयोधिनः ॥२५॥

VERSE 25 Meaning: "Oh! Dull witted fellow! Like giving up the crow, and instead, the "oblation" (offering) is taken away, in the same way, you have stolen my sister, without anyone seeing, and where are You taking her? I will today destroy your "pride", as you always fight in a cheating and dishonest way!"

श्रीसुबोधिनी : किञ्च, कुल यासीति। जीवानां स्वसा ब्रह्मानन्दो भवति। सम्बन्धमात्रं स्वांशि न आनन्द इति। न तु कदाचिदप्यनुभवः, अतः स्वसैव भवति। तां गृहीत्वा अस्मदुद्धारमकृत्वा उद्धृतानेव यादवान् उद्धर्तुं किमर्थं गच्छसीत्यर्थः। मुषित्वेति। परोक्षं हत्वा। जीवानां निकटेऽपि ब्रह्मानन्दः

स्थितः जीवैर्न दृश्यते, अनुभवति भगवानेव। ध्वाङ्गवदिति। यथा ध्वाङ्गं विहाय हविर्नीयते। ध्वाङ्गो हविर्न भवति। अन्यत्सर्वं जगत्युत्पन्नं हविर्भवति, भगवान् सर्वयज्ञभोक्ता, तत्र सर्वे पशवः, काकं विहाय। तथा सर्वजगदुद्धारार्थमागतः मामेव विहाय कथं गच्छसीत्यात्मनो धिक्कारः। हविरपि परोक्षमेव गृह्यते। 'परोक्षप्रिया (इव हि) देवाः प्रत्यक्षद्विष' इति। तर्हि त्वयैव काकदृष्टान्त उक्त इति त्वमग्राह्य एवेति चेत्, तत्राह हनिष्येऽद्य मदं मन्देति। मन्द मदं स्वस्मिन् दोषात्मकं यद्वशात् त्वया कृपा न विधीयते। मन्दमायिनो वा मन्दा माया अस्यास्तीति। अनेन माया मन्दैव क्रियते, नकार्यक्षमा भवति, कूटयोधिनो मायिनो भगवतः स कपटेनैव युद्धं करोति, वस्तुतो मुक्तिं प्रयच्छति। एतादृशे भगवति स्थिते प्रतिबन्धकत्वेन समागतं स्वधर्मं दूरीकरिष्यामीति वचनं युक्तमेव ॥२५॥

तर्हि कथं त्वमुद्धृत्य इत्याकाङ्क्षायां ब्रह्मानन्दमस्मभ्यं प्रयच्छेत्याह यावन्न मे हतो बाणैरिति।

SRI SUBODHINI: "Where are You going away? The "sister" of all "Jivas" (souls) is the "bliss of Brahman" (Brahmaananda). Wherever there is any relationship, there is only "bliss of You! Oh! Lord! (AMSI). But it is very difficult to experience this, at any time. Hence this "bliss" is treated as a "sister" only. Oh! Lord! without redeeming us, You are taking away Rukmani. Where are You going, although You have already redeemed all the Yadavas? Are you going only with a view to redeem all the Yadavas again? You are taking her away from us, in a hidden way. The Jivas are endowed with the bliss of Brahman, which of course, the Jivas are not able to see. Only You Oh Lord! can experience this bliss of Brahman! Like everything in this world, except the crow, is considered as a "Havi" or "offering". The crow is brought for the sake of this "offering", then the crow is given up or freed. You Oh Lord! is the "enjoyer" of all sacrifices (Yagna). Like Oh Lord! You have manifested

yourself for the redemption of this universe, and how come You have given me up now and are going away?" By telling like this, Rukmi has deprecated himself. The "Havi" or offering is also given in secret or without anyone seeing! The celestial deities hate to be seen outside. They like, always, not to be seen. If Rukmi is told, that by comparing himself to a crow, Rukmi does not deserve to be accepted by the Lord; to this Rukmi replies, "Oh! Lord! You have this "blemish" of "pride" in You. That is why, You are not showering your grace on me", or there is also another meaning. Rukmi says, "I will slow down the progress of your Māya! (Your power of creating illusion). Through this, You will not be able to do your work". The Lord always fights only in a "hidden or dishonest" way and He always confers the highest benefit of "liberation" on them, with whom He fights! When Rukmi was ready to attain such a Lord, He said. "I will definitely eradicate all the obstacles in me which stand in the way of my reaching and attaining You". This is indeed very appropriate to be told.

If our Lord were to say, how do you want your redemption? i.e. in what way? Answering this, Rukmi says, "Please give me "Brahmaananda" (bliss of Brahman). This is being described, through the following verse.

यावन्न मे हतो बाणैः शयीथा मुञ्च दारिकाम् ।

स्मयन् कृष्णो धनुश्छित्त्वा षड्भिर्विव्याध रुक्मिणम् ॥२६॥

VERSE 26 Meaning: "Till I make you sleep on the ground, through death, caused by my arrows, before that, please give up Rukmani". On hearing these words, our Lord Shri Krishna, smilingly, broke his bow, and shattered him, through 6 arrows."

श्रीसुबोधिनी : मे बाणाः मन्मारकत्वेन समागतानीन्द्रियाणि तैर्यावन् हतः, यदीन्द्रियाणि त्वद्रसं प्राप्स्यन्ति, तदा ब्रह्मानन्दं नापेक्षन्ते, तदा भक्तिमेव ग्रहीष्यन्ति, तावत्पर्यन्तं ब्रह्मानन्दो देय इत्यर्थः। यतः सा दारिका मुक्तिः संसारं विदारयिष्यति। भक्तेः पूर्वं मुक्तिप्रार्थना युक्तैव। ननु कोऽयमाग्रह इदानीमेव फलं देयमिति, तत्राह शयीथा इति। यावत्प्रलये सर्वं संहृत्य शयनं करिष्यसि, ततः पूर्वं मोचयेत्यर्थः। एवमुक्तो भगवान् हास्येन तं व्यामोहयन् दुरात्मायं मर्तुकामः समायातीति, स्वयं भगवान् स्त्रीणां हितकर्ता, रुक्मिणी न त्याज्येति, तस्य धनुः छित्त्वा येन शरान् प्रक्षिप्तवान् तत् दूरीकृत्य, षड्भिः शरैः रुक्मिणं विव्याध। षोढा विहितो हि पुरुषः। ततः सर्वाङ्गेषु ताडितवान् ॥२६॥

SRI SUBODHINI: "My arrows have come to kill me only. Till I am destroyed by my own "Indriyas" (senses) i.e. when my senses are able to drink the "bliss" of You, Oh Lord! then only, they will have the desire to attain the "bliss of Brahman" (Brahmaananda). Then they will accept and absorb only pure Bhakthi to You. Till it lasts, You can give me the "bliss of Brahman", as this "bliss" is akin to "liberation", and will destroy the "cycle of births and deaths" (Samsāra) of mine. Hence, it is but appropriate to pray to You, for "liberation", before praying for Bhakthi or devotion. You should give me the result now itself. Why do I get this desire and how?" Rukmi says on this that "Oh Lord! You sleep, at the time of the great deluge (Pralaya), having covered everyone within You (i.e. taken inside You). But please grant me "liberation" before this deluge itself!" In this way, Rukmi told our Lord. Our Lord began to smile, which infatuated Rukmi. Our Lord thought in his mind, that Rukmi is a wicked person and has come to Him, only with a view to die. Our Lord by Himself does the "welfare and benefit" of all women. Hence He decided that it will not be

appropriate to leave or give up Rukmani. He broke his bow and warded off the arrows, aimed at Him, by Rukmi. He now shattered Rukmi with 6 arrows. "The Divine Lord (Purusha) is of 6 kinds" – as per the scriptural reference, our Lord, through 6 arrows attacked all the parts of Rukmi's body!

अष्टभिश्चतुरो बाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः ।

सचान्यद्भनुरादाय कृष्णं विव्याध पञ्चभिः ॥२७॥

तैस्ताडितः शरौघैस्तु चिच्छेद धनुरच्युतः ।

स चान्यद्भनुरात् तदप्यच्छिनदच्युतः ।

पुनरन्यदुपादत्त तदप्यच्छिनदच्युतः ॥२८॥

VERSES 27 and 28 Meaning: "With eight arrows, all the four horses were shattered; two arrows were aimed at the charioteer, three arrows for the flag and all of them were shattered. Rukmi took another bow and aimed 5 arrows at our Lord Shri Krishna. Attacked thus, our Lord broke again his bow. Even then, Rukmi took another bow and once again our Lord broke this too."

श्रीसुबोधिनी : ततः अष्टभिः द्वाभ्यां द्वाभ्यां एकैकं चतुरो बाहान् अश्वान् विव्याध। द्वाभ्यां च सूतम्। एते त्रिधा छिन्नाः पञ्चापि। ध्वजश्चतुर्धा छिन्नः। एवं साक्षात्परंपराङ्गानि सर्वाण्येव भिन्नानि। तच्छेदनार्थं प्रवृत्तेनैव बाणेन धनुश्छिन्नमिति न धनुषो भेदे पृथक् शरा उक्ताः। तदा सोऽप्यन्यत् धनुरादत्त। भगवानपि प्राणिघातकं धनुर्विहाय अन्यद्भनुरुगृहीतवानिति चकारेण ज्ञायते। तदपि आच्छिनत् ग्रहणमात्रैणैव, तत्र हेतुः अच्युत इति। स्वयमच्युतः, देववरप्राप्तं च धनुः। अतस्तच्छरस्य वैयर्थ्यसम्पादनात् पूर्वमेव तच्छिन्नम्, ततोऽन्यदपि गृहीतवानित्याह पुनरन्यदुपादत्तेति। 'त्रिसत्या हि देवा' इति धनुषः त्रिग्रहणम् ॥२७-२८॥

SRI SUBODHINI: Rukmi's chariot had 4 horses. Each of the horses was immobilized through two arrows

each. Two arrows aimed at the charioteer. In this way, all of these were cut away in three ways. The flag was cut in 4 ways. In this way the bow was also cut away by the same arrows. He took up another bow. Our Lord also took another bow (by giving up a bow, which would have destroyed every being). When Rukmi took another bow, our Lord broke this too, as our Lord is "Achyuta" (with no decline in His power). His bow had the celestial blessings too. He took another bow also. This was also broken. In the scriptures, it has been said, "the celestial gods symbolize the three truths". Hence here, taking of the "bow" for "three times" is referred to.

परिघं पट्टिशं शूलं चर्मासीशक्तितोमरम् ।

यद्यदायुधमादत्त तत्सर्वं सोऽच्छिनद्विभुः ॥२९॥

VERSE 29 Meaning: "He took the metallic weapons, shields, trident, javelin, sword, weapons such as Barachi. Bhala etc. in his hands, and all of these were broken by our Lord."

श्रीसुबोधिनी : ततः परिघादीन् गृहीतवान्। चर्मासी इति दीर्घः छान्दसः। चर्मादिपदमेकं तामरान्तम्। किंबहुना। यद्यदायुधमादधात्, देवतादिप्रेरणया, स्वतो वा, तत्सर्वमेवाच्छिनत्। एवं करणे सामर्थ्यं विभुरिति ॥२९॥

ततोऽतियत्नेन सर्वभावेनागत इत्याह ततो रथादवप्लुत्येति।

SRI SUBODHINI: Later he took various weapons in his hand. He took these weapons by himself or as per the inspiration of the celestial deities. But our Lord broke all of them, as our Lord is "Vibhu" (all pervasive and with limitless opulence — Vaibhav) and He is capable of doing this.

Later, Rukmi came to our Lord with all his strength and "Bhāva" (nature). This is being described in the next verse.

ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया ।

कृष्णमभ्यद्रवत्क्रुद्धः पतङ्ग इव पावकम् ॥३०॥

VERSE 30 Meaning: “Later, full of anger, Rukmi took a sword in his hand, got down from his chariot, and with a view to kill our Lord, came nearer to our Lord, like a butterfly comes near to the fire!”

श्रीसुबोधिनी : केवलं खड्गपाणिः, न तु चर्मापि। जिघांसयेति जीवननिरपेक्षः आत्मानमेव भगवद्द्वारा मारयितुं कृष्णं परमानन्दमभ्यद्रवत्। युक्तमेव हि प्राकृतं परित्यज्य परमानन्दो ग्राह्य इति। तथापि शरीरं प्रियं सर्वस्यापीति कथं तथा समागत इति चेत्, तत्राह पतङ्ग इव पावकमिति। ते हि सूक्ष्माः अग्नावात्मानं पातयित्वा परमार्थदृष्ट्या कृतार्था भविष्यन्ति, बहिर्दृष्ट्या तु अग्निं मारयिष्याम इति बुद्ध्या प्रवृत्ताः स्वयं म्रियन्ते। तथायमपि प्रवृत्त इत्यर्थः ॥३०॥

ततो भगवानक्लिष्टकर्मा तस्याभिलषितं कुर्वन्, ‘ये यथा मां प्रपद्यन्त’ इति च वाक्यं सत्यं कुर्वन्, तन्मारणार्थं प्रवृत्त इत्याह तस्य चापतत इति।

SRI SUBODHINI: He had only a sword in his hand. There was no shield. He was either eager to die by himself or get killed by the Lord. He came near to our Lord Shri Krishna, who is of the nature of the highest bliss (Paramaanandarooopa). He was now ready or deserv-ing to give up his “worldly” body, and attain or accept the eternal bliss of our Lord. When everyone likes and loves his own body, why did Rukmi do like this? Answering this our Shri Mahaprabhuji says, that like a “butterfly” comes to the “fire”! He interprets this so beautifully. That the “subtle” (small) butterfly, by putting itself in a “fire” will become self-fulfilled from the point of view of Paramārtha or the spiritual truth or merger with our Lord! From the “outside” point of view, the butterfly thinks of only putting off the “fire” by jumping into it! But without being able to “douse” the fire, the butterfly dies itself in this process. Rukmi also acted in this way.

Later our Lord, who does everything with ease and without any effort, fulfilling the desire of Rukmi (in the tradition of His words in the Gita, "I worship my devotee in the same way as he worships me) decided to kill Rukmi, and this is described through the next verse.

तस्य चापततः खड्गं तिलशश्चर्म चेष्टुभिः ।

छित्त्वासिमादधे तिग्मं रुक्मिणं हन्तुमुद्यतः ॥३१॥

VERSE 31 Meaning: "The Lord, on seeing the attacking Rukmi with sword and shield in his hand, shattered them into smithereens (made them into particles) and the Lord Himself got ready to kill Rukmi, with a brilliant sword in His hand."

श्रीसुबोधिनी : तादृशस्यापि खड्गं चर्म च इष्टुभिः चिच्छेद। चर्मापि गृहीतं खड्गकोशो वा। तिलशश्छेदनं स्वशौर्यख्यापनार्थम्। तदुधिरमेव वा तल प्रवहज्जलात्मकं सत् तस्य परलोक उपतिष्ठेतेति तत्सतिलं कृतवानित्यर्थः। एवं धनुरघातकमेति निर्जीवान् छित्त्वा तद्विधार्थं खड्गं गृहीतवानित्याह असिमादध इति। एतस्मिन् हते जगति स्वरूपाज्ञानं निवर्तते। यतोऽयं रुक्मी मुख्यो भगवद्द्विद्। अतो भगवान् तं हन्तुमुद्यतो जातः, न तु मारितवान् ॥३१॥

एवं स्वरूपाज्ञाननाशो मायाया हितकारी न भवतीति रुक्मिणी तन्निषेधार्थं प्रवृत्तेत्याह दृष्ट्वेति।

SRI SUBODHINI: His sword, shield etc. were shattered by the Lord through His own bow and arrows. To show His own power and strength, the Lord had shattered all the weapons into smithereens, like one grain of sesame is cut into micro parts! The blood began to ooze out, and as though it became like water and reached the world of ancestors, with the pieces of sesame seeds (from the weapons shattered). (Usually "sesame" seeds are used to do "oblations" for one's ancestors). A bow usually will not kill. Hence for destroying Rukmi, after eliminating the "gross objects" (shield, sword etc.), our Lord took the

sword. After the death of Rukmi, there will be an end to the “ignorance” (Ajnana) in this universe, about our Lord’s real Divine form and nature (Swaroopa). Why? Rukmi was the most important enemy of our Lord. Hence our Lord, with a view to kill him, took steps only and did not actually kill him!

As this way of mitigating the “ignorance” of our Lord’s Divine nature, cannot do any “benefit” for “Māya” (Rukmani, now is symbolizing “Māya” – we have already explained this). Hence, Rukmani, began to “object”, and took action. This is being explained by the next verse.

दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला ।

पतित्वा पादयोर्भर्तुरुवाच करुणं सती ॥३२॥

VERSE 32 Meaning: “On seeing Lord Krishna’s effort to kill her brother Rukmi, the chaste Rukmani, got stupefied with fear. She now fell at the feet of her husband (our Lord) and began to speak prayerful words (for our Lord’s compassion).”

श्रीसुबोधिनी : रुक्मिणी प्रार्थयितुमुवाच। यद्यपि दुष्टो भवति, तथापि स्वार्थं तावत्करोतीति। यदर्थं यो यतते, तेन प्रतिकर्तव्यमिति तस्या उद्योगः। तत्रापि भ्राता, तस्यापि वधोद्योगः। तत्रापि वधात्पूर्वं स्वयं दृष्टः, स्वयं च रुक्मिणी तत्सम्बन्धिनी। पश्चाद्भयेन विह्वला जाता। क्रोधे कदाचिदात्मानमपि मारयेत्, लोकेचापकीर्तिर्भवेत्, बलाद्भगवन्तमाहूय भ्रातरं मारितवतीति बहव एव पक्षाः भयहेतवो वर्तन्ते। अतो भयैः कृत्वा विह्वला स्वयमपि शुष्कानना जाता। अत्यन्तं विज्ञा उपायान्तरमलभमाना मत्पतिरयमिति भर्तुः पादयोः पतित्वा उक्तवती। चरणपातेन देहेन निवारणम्। विह्वलतया मनसा निवारणम्। वाचा च निवारयति। नन्वीश्वरो भगवान्, कथमेतन्निवारितो निवर्तेतेति चेत् तत्राह करुणमिति। करुणं यथा भवति, तथा उवाच, न तु प्रौढ्या। किञ्च पतिव्रताया न ह्यन्य उपायोऽस्ति सर्वत्र भर्तृप्रार्थनाव्यतिरेकेण, तदाह सतीति ॥३२॥

तस्या वाक्यमाह योगेश्वरेति।

SRI SUBODHINI: With a view to do her “prayer”, Rukmani began to tell, “although a bad person, my brother is doing all these things only, with a view to attain his own desires or ideals. Usually a person, who puts effort always, to attain a goal, would like to complete the task fully. Hence these efforts. Why put efforts to kill my brother? Before the Lord could act on Rukmi, Rukmani saw our own Lord’s efforts, in retaliation to Rukmi’s attack, and seeing that our Lord was actually getting ready to kill Rukmi, she got very perturbed and anxious. Perhaps, she thought, that if the Lord got more anger, then, even she may be killed by Him! Through this act, the Lord will get “infamy” in the Universe! In fact people will talk, that Rukmani has purposefully called the Lord, and in the process got also her brother killed! Having such a fear of “infamy and condemnation”, Rukmani became stupefied and anxious. She now exhibited a “dry” face with anxiety. She knew, that there is no other alternative to control or contain our Lord, as He is very clever and capable. Having got determined in this way, realizing that the Lord was her “master” and “husband” (Swami), she fell at His lotus feet, in total surrender, and began to tell. By falling at the lotus feet of our Lord, she tried to prevent, through her body, the killing of her brother. “Rukmi is my brother. Please do not kill him”. She began to do this prayer through her body, mind and words. By showing her anxiety, she tried to prevent her brother’s killing, through her mind. Our Lord is the “Ishwara” — the Lord of the Universe. How will He stop Himself from His intended action, just because of her prayer and plea? If this is told, then our Shri Mahāprabhuji says, that Rukmani began to speak in a pleading, compassionate and prayerful way, as she know, that our Lord is always compassionate and gracious. He becomes affected and touched through words of prayerful pleading and

humble requests. The most "special" factor, in the case of Rukmani, is that, being a "chaste" (Pativrata) lady, there was no other alternative for her, except to pray to our Lord only. That is why, in this verse Rukmani has been referred to as "Sati" (chaste).

The words of Rukmani are being described through the next verse.

योगेश्वराप्रमेयात्मन्देवदेव जगत्पते ।

हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ॥३३॥

VERSE 33 Meaning: "Oh! The Lord of all Yogis! Lord of the most remarkable Divine form, Oh! Lord of all other celestial gods! Oh! Lord of the Universe! Oh! The most auspicious and noble Lord! Oh! Lord, whose prowess of His arms is immense. This brother of mine is not fit to be killed by You, as, he is my own brother."

श्रीसुबोधिनी : ननु मारणार्थं समागतः, कथं निवार्यत इति चेत्, तत्राह योगेश्वरेति। भगवान् योगस्य नियन्ता अनेकानेवोपायान् जानाति, किं वधेनेति भावः। अनेनैव वाक्येन भगवता वधानुकल्पो मुण्डनं कृतम्। तच्च रुक्मिण्या मनुक्तमेव कृतमिति ज्ञात्वा, मुण्डनमनिवार्य, वाचाप्यनुक्त्वा, अन्तरेव तापं कृतवती। तदर्थं बलभद्रस्य सान्त्वनमित्यनवद्यम्। अनेन मारयितुं समागतः भ्राता तव मारयेच्चेत्, तदा तव सुखं भवेदित्युपालम्भोऽपि निवारितः। किञ्च। **अप्रमेयात्मन्निति।** प्रमातुमप्ययोग्य आत्मा स्वरूप यस्य, किं पुनः क्रियाविषयो भविष्यतीति शङ्कापि निवारिता। क्रिययैवानिष्टशङ्केति। किञ्च। **देवानामपि देवस्त्वम्, देवा एवामराः,** तत्र तव समागतस्यापि का चिन्ता भवेत्। किञ्च। **जगत्पते** इति। तस्यापि त्वं पतिः रक्षकः, अतः शिक्षैव कर्तव्या। अत एव **हन्तुं नार्हसि**, सुतरामिदानीम्। **कल्याण** अद्यैव कृतविवाहः, तत्रापि **मे भ्रातरम्**। शालको हि विवाहदिवसे मान्य इति। पश्चादपकारं करिष्यीति चेत्, तत्राह **महाभुजेति**। महान् भुजः क्रियाशक्तिर्यस्येति सम्बोधनेन समाधानार्थं सामर्थ्यं स्मारितम् ॥३३॥

एवं विज्ञापितः वधान्निवृत्तो वधानुकल्पं कृतवानित्याह **तया परित्रासेति**।

SRI SUBODHINI: Our Lord had got ready to kill Rukmi, as he had come to kill our Lord. How is Rukmani able to stop this step of our Lord? Rukmani told our Lord, "You are the Lord of all the Yogis! Hence You are the controller of all "Yogas"! You are aware of many other types of giving punishment to my brother. Hence what is the benefit of ending his life by killing him? "Due to these words only, our Lord decided to "shave off" the hair of Rukmi, instead of actually killing him! After seeing this, Rukmani thought, that the Lord had acted like this on the basis of her words only! Hence she did not put any obstacle for the "shaving off" of his hair. Through her words, she did not even protest at all. In her heart and inner mind, however, she felt great sorrow, for this "shaving off of hair" also. Balabhadra came and comforted her, with great love. All these events occurred in this "beautiful" way! Shri Balarama saved Himself from further "condemnation", through this act of "comforting" Rukmani, on the turn of events! If this was not done, on seeing her brother Rukmi being killed by the Lord, Rukmani might have told Shri Balarama, "Now You are very happy?" Shri Balarama was saved from this sort of caustic remarks!

Rukmani thought, that our Lord had caused her brother's "shaving off of the hair", which is treated on par as having caused "death" itself! With a view to remove this doubt, our Lord has been called as "of a remarkable Divine form and nature, which cannot be understood by anyone" (APRAMEYAATMAN) i.e. No one can understand, as to how this even took place! Why did it happen? What is it's secret? Oh Lord! You are the Lord of all the celestial gods! All the celestial gods are immortal. When the Lord of all these celestial deities

and touched through words of prayerful pleading and

Himself has come over here, then what is there to be worried about? You are the protector of this universe! Hence this Lord of the universe will not kill at all (as He is the protector). But there is the duty of giving punishment, where required, also! Hence, Oh! Lord! it is not appropriate for You to kill anyone. Now Oh! Lord! You are just married (i.e. still attired as the bridegroom) and You look so auspicious. At this time of great bliss and joy (having got married a little while ago), You would not do killing at all. Moreover this is my brother and Your brother-in-law. On the marriage days, a wife's brother is honoured and respected. If, Oh Lord! You were to tell me, that if You leave him, for now, he may come back again to do harm to You; for this, I would reply, that You are "Mahābhujā" of great prowess in your arms, and You have immense strength and capacity. Even if he were to try to do some harm to You, You are capable of giving him the required punishment at that time!"

In this way, when Rukmani did her prayer, our Lord did not kill Rukmi. Instead of killing him, He caused Rukmi's hair to be shaved off (Mundan). This is explained in the next verse.

श्रीशुक उवाच—

तया परित्रासविकम्पिताङ्गया शुचावशुष्यन्मुखरुद्धकण्ठया ।
कातर्यविम्रंसितकेशमालया गृहीतपादः करुणो न्यवर्तत ॥३४॥

VERSE 34 Meaning: "Shri Sukadeva said that Rukmani, with trembling limbs due to fear, with a dry throat caused by sorrow, with choked throat (inability to speak), her hair and garlands having fallen due to her lack of courage, caught hold of our Lord's lotus feet, through which our Lord very compassionately, desisted from killing Rukmi."

श्रीसुबोधिनी : परित्रासेन विकम्पितमङ्गं यस्याः। शोकेन च शुष्यन्मुखं रुद्धश्च कण्ठो यस्याः। कातरतया विस्मृताः केशाः मालाश्च यस्याः। गुणत्रयकार्यं तस्यां पूर्णं जातमित्युक्तं भवति। परित्रासः सत्त्वस्य, शोकस्तमसः, कातरता रजस इति। एवं विद्यमानानां गुणनामपगमत् केवलं सा दीनेति तादृश्या गृहीतपादः करुणावानेवं न्यवर्तत ॥३४॥

SRI SUBODHINI: Her limbs were trembling with fear; her face had become dry due to intense sorrow; her voice got choked; due to lack of courage, her hair and garlands were falling; due to all this, the tasks of all the three "Gunas" (qualities) got completed in her fully. The task of "Satwa" is to become "afraid". The task of "Tamas" is to become sorrowful, and the task of "Rajas" is to become a coward! In this, she became "pitiable". Not knowing any other "refuge", Rukmani took hold of our Lord's lotus feet. This made the Lord, very compassionate and He desisted from killing Rukmi.

चैलेन बद्ध्वा तमसाधुकारिणं सशमश्रुकेशं प्रवपन्व्यरूपयत् ।
तावन्ममर्दुः परसैन्यमुद्धतं यदुप्रवीरा नलिनीं यथा गजाः ॥३५॥

VERSE 35 Meaning: "Rukmi, who was always prone to do wicked deeds, was bound through clothes, was made to look ugly, by shaving of his hair from the head and his moustache. Our Lord arranged to have this done here. There, the courageous Yadavas vanquished the proud army of the enemy, in the same way as an elephant crushes the lotus flowers."

श्रीसुबोधिनी : वधानुकल्पो हि वपनं मुख्यम्। द्रविणादानं च। स्थानान्निर्यापणं तु तेनैव प्रतिज्ञातम्। अतस्तस्यैव चैलेन चोरवतं बद्ध्वा। स हि रुक्मिणीं नेतुमागत इति चोरदण्डः। तं प्रसिद्धम्। प्रसिद्धस्य तावतैव महती पीडा भवतीति। ततः असाधुकारिणं घातकं सशमश्रुकेशं शमश्रुकेशसहितं तं प्रकर्षेण वपन्, सेवकेन प्रेरणया विकृतरूपं कृतवान्।

क्वचित्केशाः श्मश्रूणि च रक्षिताः, क्वचिन्मुण्डिताः, यथैव विकृतो भवति। विकृतो भवति। प्रायेण एवरूपः स सर्वदैव स्थितो यावन्मरणम्। अन्यथा भगवानेवं न कुर्यात्। यादद्भगवान् विरूपं करोति, तावत्तस्य परस्य शत्रोरुद्धतं सैन्यम्। न केगलमेतद्दोषेणैव सैन्यं हतम्। किन्तु सैन्यमपि दुष्टमिति तथा कृतवन्तः। अत्रत्या अपि समर्था इत्याह यदुग्रवीरा इति। अनायासेन मारणे दृष्टान्तः नलिनीं यथेति। बहवो वीराः गदसङ्कर्षणादयः, एका चाक्षौहिणी, अतो नलिनीमित्येकवचनम् ॥३५॥

एवं भगवत्कृतं रुक्मिनिग्रहणं निरूप्य भगवतः सकाशात् ज्येष्ठस्य बलभद्रस्य कृतं सान्त्वनमाह सार्धैरेव सप्तदशभिः, कृष्णान्तिकमिति।

SRI SUBODHINI: The "shaving off of hair" is considered as "death" itself. Rukmi vowed earlier to kill our Lord, and not to step into his own city without Rukmani. Now like a thief, he was bound through his own clothes, as he had come to take away Rukmani from the Lord. Hence he was punished like a "robber". He was given to wicked ways and actions and for these "wrong actions", Rukmi was famous. Hence for this "famous" person, even a very small "insult" would give great pain and sorrow. Hence our Lord arranged, through his servants, the shaving off of his hair from the head together with his moustache! He now looked ugly. (and in the olden times, this sort of "punishment" was considered as equal to "killing" itself). The word "ugly" (Viroopam) is used to indicate that, this "shaving off" took place, in a very distinct and peculiar way! Like only a part of the moustache was removed and a portion was allowed to remain! Likewise, the hair in the head was also removed from odd place and some kept back! His beard was also treated in the same way. All these actions, made Rukmi look very "ugly". Our Lord had given this punishment, instead of putting him to death and thought

that, he had to keep this sort of ugly look till his natural death. This was ensured by the Lord, by getting those portions of hair removed from their “roots”, so that they will never grow again! Otherwise, there was no purpose in just shaving off his hair for once, and his punishment will not be in consonance with the nature of the gruesome crime committed by him! In the meantime, the Yadava army, vanquished the proud army of Rukmi, without any difficulty, like the elephant plucks away the lotus flowers! This army was not just destroyed because of its association with Rukmi only, but the main reason was that this army was also “wicked”. The Yadava army included great warriors such as Shri Balarama and Gada and it consisted of one “Akshowhini”, and that is why, the singular tense is used for the word “lotus flower” (NALINI).

After describing the subjugation of Rukmi, the elder Shri Balarama and others spoke “comforting” words to Rukmi. This is being described in the next 17½ verses. This was done on behalf of and as inspired by our Lord Shri Krishna.

कृष्णनितकमुपब्रज्य ददृशुस्तत्र रुक्मिणम् ।

तथाभूतं हतप्रायं दृष्ट्वा संकर्षणो विभुः ।

विमुच्य बद्धं करुणो भगवान्कृष्णमब्रवीत् ॥३६॥

VERSE 36 Meaning: “All of them, saw that he was looking “ugly”, and as good as “dead”! Then the mighty Shri Sankarshana, showing compassion, released Rukmi from his “bondage”, and began to speak to our Lord Shri Krishna.”

श्रीसुबोधिनी : मुख्यात्र रुक्मिणी समाधेया। मध्यमो रुक्मी। प्राकृताः सहायराजानः। अतः सेनया भगवतोऽपि कनिष्ठया ते हताः, भगवता च मध्यमः, भगवज्ज्येष्ठेन च सान्त्वनमुक्तमिति युक्तमत्र प्रकरणत्रयम्। सर्व

एव तद्वलं हत्वा समागताः कृष्णान्तिकमुपव्रज्य विकृतं रुक्मिणं ददृशुः।
 तथाभूतमिति। विशेषतो न वक्तव्यम्, सोऽपि मूर्च्छितप्रायस्तिष्ठतीति।
 वधानुकल्पं निरूपयितुमाह हतप्रायमिति। विशेषतो रामस्तं तथाभूतं दृष्ट्वा
 सम्यक् कर्षणकायत्वात् सशिखवपनं च कर्मानधिकारं सम्पादयतीति, तत्रापि
 सङ्कर्षण एव कर्तेति, भगवतः तत् कर्तव्यं न भवतीति, स्वयं सङ्कर्षणः
 हन्तुमपि विभुः समर्थः। भगवता बद्धं विमुच्य कृष्णमब्रवीत्। ननु कथमेवं
 भगवत्कृतमन्यथा कृतवन्, तत्राह करुण इति। करुणा हि भगवता दुःखं
 प्रापितेष्वेव पुरुषेषु कृपया प्रतीकारार्थं यतन्ते। ननु तथापि भगवन्तं पृष्ट्वा
 तथा विधेयम्, किमिति स्वयमेव मोचितवान्, तत्राह भगवानिति। बलभद्रे
 आविर्भूतो भगवानेव मोचितवानित्यर्थः। एतदन्ता मध्ये सङ्कर्षण कथा,
 विशिष्टा त्वग्रे वक्तव्या। अत एव कृष्णमब्रवीत्। अत्र कृष्णपदं 'कृष्णो
 द्वितीयः केशवः संबभूवे'ति कृष्णपुरम्, अतो ज्येष्ठत्वान्नौचित्यम् ॥३६॥

भगवन्तं प्रतिकतस्याननुमोदनमाह असाध्विदमिति।

SRI SUBODHINI: The most important person to be comforted now is Rukmani and later Rukmi and at last the various other kings, as their army has been vanquished by our Lord's "small" army! Our Lord kept quiet, and Shri Balarama spoke "comforting" words to Rukmi. All the Yadavas, after defeating the army of Rukmi came there, and saw the "ugly" Rukmi, near our Lord Shri Krishna. Rukmi was seen there as though, he was unconscious and as good as "dead", due to the shaving off of his hair etc. Shri Balarama untied Rukmi, and began to speak to our Lord Shri Krishna. A doubt may arise now, that how come Shri Balarama released Rukmi, although, it was our Lord who had bound him? Answering this, it is said that Shri Balarama is full of "compassion" (Dayālu). Usually compassionate persons put effort to mitigate the sorrow borne by people, who have been duly punished by our Lord too! If it is commented, that Shri Balarama should have done this "act", after asking our Lord Shri

Krishna, the answer is given here as “Bhagawan” i.e. it was not Shri Balarama who got Rukmi released, but our Lord Himself — it was the Lord, who is seated in the heart of Shri Balarama, who inspired him to release Rukmi. Shri Balarama’s role is this much only, and the real story will be told later. Due to this reason only, Shri Balarama told our Lord Shri Krishna.

Through the next verse, Shri Balarama does not approve of our Lord’s actions, such as the “shaving off of hair” etc.

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् ।

वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ॥३७॥

VERSE 37 Meaning: “Oh! Shri Krishna! You have done this wrong action! Through this, we will all be blamed. We should not have done this action, as shaving off hair, beard and moustache, and thus making our friends ugly in this manner, is as good as “killing” them.”

श्रीसुबोधिनी : यत् कृतं तदग्रे वक्तव्यम्। तदसाध्वेव। मरणानन्तरमेव हि सर्वक्षौरं विधीयते। किञ्च। यत्कृतं तदस्मत्कृतम्, अस्मत्तः कृतम्, वयमेव हेतवः सङ्कर्षणरूपाः। न तु स्वामिनस्तव कार्यम्, यतो जुगुप्सितमेतत्। परमार्थतोऽयमर्थः। व्यवहारेऽपि यद्यप्यस्य वपनं कर्तुंयुक्तम्, अयमेतदहं एव, तथाप्यस्मज्जुगुप्सितमस्माकं तु नोचितमित्यर्थः। अधमभक्षकायाप्युत्तमैर्नाधमं भक्ष्यं दीयते, तदेवाह वपनं श्मश्रुकेशानामिति। श्मश्रूणां केशानां च सुहृदः सकाशात् वैरूप्यं वध एव। अतः सुहृत्वात् वधोऽनुचितः। एतदपि रुक्मिणीसान्त्वनार्थमेवेति ज्ञायते। उपसंहारबलीयस्त्वात्। उभयस्याप्रकरणित्वात् ॥३७॥

अतस्तामेव साक्षात् सान्त्वयति मैवास्मानिति।

SRI SUBODHINI: “Whatever has been done, is not appropriate to be told, as the “action” done was “wrong”!

Only after death this act of “shaving off” is done. Thus, whatever has been done, has been done by and through us only! In fact I, as Sankarshana, is responsible for doing this. Oh Lord! You are not the real reason for doing this, as You are the “Swami” – the Lord of the Universe. This action is blameworthy from the point of view of eternal truth (Paramaārtha). It may be right from the point of view of this “worldly” tradition, and it is perhaps appropriate for Rukmi. But it is not proper for us to do this type of action. If a person is given to eating the low category food such as flesh of animals etc. even for this person, a noble person does not provide this type of food! Why? By providing such low nature of food, even this noble person gets condemned. Rukmi is our relative and shaving off his hair, beard, moustache etc. is as good as “killing” him, as he has been made “ugly” now, through our actions! Hence “killing” our relative is not right. Shri Balarama had told all these words, specifically, to give “comforting” of Rukmani. This is the right understanding.

Due to this reason, Shri Balarama gives “direct comforting” words to Rukmani, through the next verse.

मैवास्मान्साध्यसूयेथा भ्रातृवैरूप्यचिन्तया ।

सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक्पुमान् ॥३८॥

VERSE 38 Meaning: “Oh! Noble lady! Your brother has been rendered “ugly”. Please do not blame us, through this sorrow, as everyone has to undergo either pain or pleasure, as per his own actions! This pain and pleasure are not given by anyone else.”

श्रीसुबोधिनी : हे साध्वि। पतिव्रताया भर्तृकृतं मन्तव्यमिति धर्मः। अतएव अस्मान्सर्वानेव मासूयेथाः, दोषारोपेण मा विचारय। यद्यपि भावकचित्तमपि समीचीनम्, भाव्ये च न दोषः कोऽपि, तथापि

भ्रातुर्वैरूप्यचिन्तया तद्धर्मरोपात् कदाचिदसूया भवेत्, तां निवारयति। ननु लौकिकदृष्ट्या कर्तव्यैवासूया, कथं जरासन्धो मुक्तः, केवलः कथमयं मुण्डित इति चेत्, तत्राह सुखदुःखद इति। स्वकर्मवशादेव सुखदुःखानुभवः। सङ्कर्षणो हि ज्ञानप्रधानः। अन्यथा सर्वान् (न) मारयेत्। नायं हन्ति न हन्यत' इति तत्र सिद्धान्तः। तथा अत्रापि कर्मणैव सर्वमिति तदनुसारेणात्रापि बोधनम्। अतोऽयं साधारण इति, सोऽपि शृणोतीति कर्ममार्ग एव बोधितः। अत एव स्वयं स्वस्य सुखदुःखदः, अन्यो न भवति। तत्र हेतुमाह स्वकृतभुगिति। कर्मणि स्वस्य स्वातन्त्र्यात् तत् फलमपि कर्तृगाम्येव भवति। अन्यथा कृतहानाकृताभ्यागमप्रसङ्गः ॥३८॥

एवं प्रतिबोधिते केवलमस्मदपराधमेव स्थापयति बलभद्रो, न स्वापराधमिति अतुल्यता प्रतिभाता, अतः पुनस्तां बोधयितुं भगवन्तमाह बन्धुरिति ।

SRI SUBODHINI: "It is considered as a supreme duty of a chaste wife to respect and approve the actions of her husband. Due to this reason, Rukmani!, please do not get upset with all of us. Please also do not think of blaming us! Although "Bhāvana" i.e thinking of ideas and thoughts are good, and the one, who is "thoughtful" is considered as a noble person, please, in the case of the present event, and due to the anxiety and sorrow generated by this event, it is but natural, that you may get anger over us? As your brother has been made "ugly"! Rukmani may reply that, "Whatever you have told to mitigate this, is right indeed. But from a "worldly" point of view, I will definitely show my anger! You have all released Jarāsandha. You did not do "Mundan" (shaving off) of him? How did these two "opposite" actions occur?" Removing this doubt, it is said that, one experiences pain and pleasure, due to the control of one's qualities and actions. In Shri Balarama, "Jnana" or spiritual knowledge is very important. If this was not so, he would have, by now, killed everyone! As per the Gita dictum, "The soul neither kills nor gets

killed” (NAYAM HANTHI NA HANYATE) is applicable here. In the same way, every event here, has occurred, due to one’s own “Karma” (actions). Shri Balarama has given “Jnana” or knowledge, as per the principles of “Karma” (actions) only, and the path of “Karma” has been told and emphasized here. Shri Balarama emphasized the fact, that one’s actions only give either pain or pleasure. There is no other person responsible for one’s own pain and pleasure. If this was not so ordained, one will experience the “contrary” viz. experience pain for something not done and vice versa!

By thinking that Rukmani will understand with this sort of explanation, again Shri Balarama accepts the blame on himself and the Lord, although Shri Balarama does not exhibit his “wrong-doing” openly. Hence in another way, once again, he addressed our Lord, to “comfort” Rukmani, as per the following verse.

बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति ।

त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः ॥३९॥

VERSE 39 Meaning: “Oh! Shri Krishna! If our relative indeed does those actions, which would deserve killing, even then, one should not kill one’s own relative, as he has already “died” through the burden of his own “wrong-doing”. If this is so, what is the use of killing a “dead” person?”

श्रीसुबोधिनी : वधमर्हति येन दोषेण तादृशो दोषो यस्य स वधार्हदोषः । तादृशः बन्धोः साक्षाद्वधं नार्हति। अन्यथा बन्धुत्वं न स्यात्। शत्रुरेव वधकर्ता। अयोग्यं कुर्वन् अयुक्त एव भवति। ननु यथा स्वधर्मः, स न शरणीय इति, तथा तस्यापि धर्मः, अतिक्रमो न कर्तव्य इति। स चेत् स्वधर्मं न कुर्यात्, कथमन्यः कुर्यादिति चेत्, तत्राह त्याज्य इति। वस्तुतस्तु न स्वधर्मस्त्यक्त इति न स्वेनापि स्वधर्मस्त्यक्तव्यः, तथा सत्युभयोरेव

तुल्यता स्यात्। अथ तत्कर्म सार्थकं कर्तव्यमिति स्वोद्यमः, तत्राप्युच्यते।
स्वेनैव दोषेण हतः। पुनः किमर्थं हन्यत इति। न हि तत्कर्मणा प्रेरितत्वं
स्वस्य युक्तम्। तत्कर्म स्वयमेव अन्यं प्रेरयेत्। अतः कर्मणैव हतः, तदङ्गत्वे
स्वस्य हानिरिति। भिन्नतया स्वयं चेन्मारयेत्, तदा पिष्टपेषणमेव भवेदिति,
किं हन्यत इति प्रश्नार्थं आक्षेपार्थो वा। पिष्ट्वापि वेदे प्रैष उक्तः। अणूनि
कुरुतादिति, तस्य प्रयोजनं मेध्यत्वायेति श्रुतावेवोक्तम्। तथा अयमपि पवित्रो
भवतु, मोक्षं वा प्राप्नोत्विति प्रश्नार्थो भवति। एवमेवेति चेत्, तत्राह किं
हन्यत इति। न हन्तव्य एव, किन्तु त्याज्यः। दुष्टं हि न संस्क्रियते, अयं
तु दुष्ट एवेति न संस्कारमर्हतीति भावः ॥३८॥

एवं शास्त्रार्थतः स न वध्यो भवतीति निरूप्य, लोकन्यायेनापि न
वध्यत इति निरूपयति क्षत्रियाणामयं धर्म इति द्वाभ्याम् ।

SRI SUBODHINI: Even if a relative kills, he in turn does not deserve to be killed! As this will affect the relationship! The one who kills is always an enemy. He who does a “wrong” action is always considered as a “wrong” person! If someone were to say, that like it has been told to us, that we should not kill, likewise, it is also the duty of the attacker not to kill in the first instance, and when the attacker does not protect his “Dharma”, how can he expect the “victim” or another to protect his own “Dharma”? (Path of “righteous” action). Answering this, it is said, that, the “attacker is not worthy of being killed at all. One should release and set him free! Why? If we think deeply on the real issue involved, then we will realize, that the attacker has already given up his “Dharma” by attacking us. Will it mean, that we should also give up our own “Dharma”? Through this “relatiation”, both of us become “equal” in “crime”! In fact the “attacker” has already “died and been punished” through the “burden” of his own wrong action! Then what is the use of killing him again? And for what purpose? Inspired by his “wrong action”, it is not appropriate for us to do

likewise! His action will inspire by itself others too! Hence his "action" itself has already punished and killed him! If we were to make ourselves, a "party" to this crime, then we will have to undergo the "punishment" for this. Our action of giving "punishment" again (as he has been already punished by his wrong actions, by the "action" itself) will be like grinding the paste again, which has been already "ground"! Hence why kill anyone? This way of telling is like the "questioning" of the action itself or blaming the "action", which has been already done! In the conduct of "sacrifices" (Yagnas), as per the Vedas, materials are made pure, through making them, through grinding, into very small "atomic" particles. Here the intention for this action, was to make Rukmi "pure" or to make him attain "liberation"? If these type of questions arise, even then, what is the use of killing him? The purport of all this analysis is, that Rukmi should never be killed. Moreover, as he was a "wicked person, he also does not "deserve" to be "purified". Even after this "purification" he will not change, by becoming pure and noble.

After explaining that Rukmi was not "deserving" to be killed, as per the scriptures, it is said, that even from the "worldly justice and rule" point of view also, he should not be killed. This is explained in the next two verses.

क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः ।

भ्रातापि भ्रातरं हन्याद्येन घोरं तमस्ततः ॥४०॥

VERSE 40 Meaning: "The creator has made it right, the cruel "Dharma" (as part of) for the warrior class to kill one's own brother also! Through this only the dense darkness of ignorance has prevailed."

श्रीसुबोधिनी : ननु यो मारयितुमायाति, स मार्यत इति, 'जिघांसन्तं जिघांसीया' दिति लोक वेदाभ्यां हननं तस्य युक्तम्, तत्कथं निषिध्यत इति चेत्, तत्रोच्यते, किं हत इति हन्यते, अयुक्तं करोतीति वा। तत्र नाद्यः। अभावात्। प्रकृते असम्भवाच्च। अयुक्तता तु नास्तीत्याह। **क्षत्रियाणामयं घोरात्मको धर्मः प्रजापतिनैव** विनिर्मितः। त्रिविधा हि धर्माः, शान्तो घोरो विमूढश्चेति। तत्र शान्तो ब्राह्मणेषु स्थापितः। घोरः क्षत्रियेषु। विमूढो वैश्यशूद्रयोः। अतः अयं परिदृश्यमानः तीक्ष्णशस्त्राणि गृहीत्वा स्वप्रवृत्तिं प्रदर्शयन्निवाह। तत्र न सम्बन्धापेक्षेत्याह **भ्रातापि भ्रातरं हन्यादिति**। नन्वेवं सत्ययं धर्म एव चेत्, तर्हि कथं घोरः स्यात्, तत्राह **येन घोरं तम** इति। ततो घोरमेव तमो भवति। अज्ञानमत्र तमः, तदपि भयानकम्। एवं कर्मणा दैत्यत्वं भवतीत्यर्थः।

ननु सत्यं यदि युद्धमेव कुर्यात्, तदा अशस्त्रं विरथं कृत्वा तं शत्रुस्त्यजेत्, अयं त्वसभ्यं बहु वदतीति मुखरत्वान्मारणीय एवेति चेत्, तत्राह **राज्यस्येति**। तेषामसभ्यवचनमपि प्रजापतिविनिर्मितमेव। तत्र साधारण्येन षट् हेतून् निर्दिशति।

SRI SUBODHINI: He who comes and attacks to kill, can get killed also! In this world, and as per the Vedas, such a person deserves to be killed. Why does Shri Balarama prohibit such an action? Answering this, it is said, "What has he done to entitle us to kill him? He has not killed our Lord or anyone else! He cannot kill them either. Moreover there is nothing wrong for the warrior class to "kill", when necessary, as this rule or "Dharma" has been made by the creator Himself!

There are three ways of behavior in action (Dharma). (1) Peaceful. (2) Terrible and cruel and (3) foolish or without much thinking. The "peaceful" nature, behavior and actions are established in the Brahmins. The "terrible" Dharma in the "Kshatriyas" (warrior class) and the "non-thoughtful" (foolish) "Dharma" has been

established in the trading clans and the fourth classes. Hence, Rukmi was only expressing his own natural "behaviour" by taking up a pointed weapon. Here the question of "relative" or otherwise, does not arise. In these circumstances "a brother also may kill another brother". Now a doubt arises. If the "actions" (cruel by nature) are done as per the injunctions of the creator Himself, then how can we regard this action as "cruel and terrible" (Ghora)? The reason for this is that, through this "action", dense and terrible "darkness" (ignorance) is originated, which is also dangerous! Moreover, it becomes demoniac also. Eventually, the "doer" of such "terrible and cruel" actions becomes a demon!

"It is true that what you are saying is right and that it is better to leave Rukmi without any arms and chariot, and if he comes to fight again we should not kill him. But this Rukmi tells a lot of lies and because he prattles unpleasant words, he deserves to be killed only". Understanding our Lord's thought process in this way, Shri Balarama refutes this thinking, through the next verse. Shri Balarama says that Rukmi's lies also, are created by the creator only. He gives 6 reasons for this behavior and makes us understand them.

राज्यं भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः ।

मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि ॥४१॥

VERSE 41 Meaning: "Territory, earth, wealth, women, honour or any other reason — By making either or all these as the reasons, and blinded with intoxicated pride of wealth, the egoistic person insults others! But You (our Lord) do not arrange for their death or insult them through "shaving off" of hair etc. You instead, have caused the "shaving off" of Rukmi's hair. "What You

have done is not right". In this way Shri Balarama upbraided Shri Krishna."

श्रीसुबोधिनी : राज्यं चेत्कस्यचित्केनचिद्धृतं तदा स क्षत्रियः। अन्यथायं न मारयिष्यतीति। राज्ये च गते केवलं जीवनमयुक्तमिति मरणार्थं शत्रून् क्षिपन्ति। श्रीमदान्धा अपि क्षिपन्ति। पूर्वं श्रिया जातो यो मदः तेन अन्धाः विवेकरहिताः, अतः क्षेपो युक्त एव। एवं भूमेः राज्यैकदेशस्य वा। वित्तस्य धनस्य। स्त्रियोर्थे मानस्य वार्थे तेजसो वार्थे। एवं षण्णामर्थे क्षिपन्ति। तत्रापि ये मानिनः। अनुक्तसर्वहेतुसमुच्चयार्थमाह अन्यस्य वा हेतोरिति। युक्तश्चायमर्थः। अतोऽस्य क्षेपोऽपि युक्त एवेति न हननमुचितमिति भावः ॥४१॥

ननु न हत एव मयाप्ययम्, किमित्युपालम्भः क्रियत इति चेत् तत्राह तवेयं विषमा बुद्धिरिति।

SRI SUBODHINI: A warrior always conquers some kingdom or another. Due to this only, a warrior lives or dies. After the loosing of a kingdom, a warrior considers his life as inappropriate. Hence all the enemies are made to flee. Intoxicated and blinded through wealth, they also treat their enemies badly. They have become "blind" i.e. without Viveka — discrimination. They think that their actions are always right. In this way, or for the sake of earth, wealth, women, honour or for one's power or brilliance, they extirpate their enemies! In other words, they break up their relations with everyone. In this way, due to these 6 reasons, or due to any other reason, even people with great prestige and name, do such actions. For them all these actions done by them are always right. Hence it is better to break up worldly relationship with these people, and we should not kill them at all. This is the purport.

"Even I have not killed him", our Lord tells Shri Balarama, having told like this, "Why are you then criticizing Me?" The answer to our Lord's question is given by Shri Balarama, through the following verse.

तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हदाम् ।

यन्मन्यसे सदाभद्रं सुहृदां भद्रमक्षयम् ॥४२॥

VERSE 42 Meaning: “Your intellect lacks discrimination and is full of blemish like those persons, who have a wicked heart and bad attitude to all the beings. You have not understood, that the permanent “shaving off” of hair of our friends, is equal to “death” only, as You have treated this punishment as “ordinary” only.”

श्रीसुबोधिनी : अयं न हत इति या बुद्धिः, सा तव विषमा, न समा। यदि नापकृतः स्यात्, तदा समा स्यात्। यदि वा वधं कुर्याः, तथापि लोकन्यायेन समा स्यात्। यत्तु सुहृदां भद्रमभद्रं मन्यसे, तत्राप्यक्षयं तदभद्रं न दिनमात्रेणापगच्छति, किन्तु यागज्जीवं तिष्ठति। नन्वस्त्येव लोके विषमा बुद्धिः, को दोष इति चेत् तत्राह। सर्वभूतेषु दुर्हदामेव विषमा बुद्धिर्भवति, न तु तव, न वा सुहृदाम्। येषां हि चित्ते कापट्यम्, तेषामेते प्रकाराः, न तु शुद्धचित्तानामित्यर्थः। सर्वभूतेषु वा मध्ये दुर्हदामभद्रं मन्यस इति। असुरद्विडिति वाक्यात्। दुर्हदां वा सर्वभूतेषु लोमादिष्ववयवेयु अभद्रं मन्यस इति। भद्रं क्षौरं वा विपरीतलक्षणया अभद्रमेव। भूतानां मध्ये दुर्हदां भद्रम्, सुहृदामभद्रम्, एतादृशमपि मुण्डनम्, तत्राप्यक्षयं त्वं मन्यस इति तव विषमा बुद्धिः। अथवा। दुर्हदामभद्रं सुहृदां भद्रं सदा मन्यस इति। एतत्तव ब्रह्मणः अयुक्तम्, विषमा बुद्धिरित्यर्थः ॥४२॥

एवं चतुर्भिः तत्सन्तोषार्थं भगवदुपालम्भनमुक्त्वा, तावताप्यपरितुष्यमाणां ज्ञानेन बोधयति मात्ममोह इति सप्तभिः। भगवान् सधर्मोऽस्या वोधं कर्तुं शक्त इति।

SRI SUBODHINI: “That Rukmi has not been killed. This is your intellectual understanding. But this is wrong understanding. If You had not done the “shaving off” of the hair, then it would have been alright. If You had even killed him, then from the point of the worldly justice, this would have been agreed to. But what You

have done is equal to death. You are considering the shaving off hair as only making him "ugly". But here it is not so. Here, You have permanently taken away the hair from some portions, to make him "ugly". Till his death, Rukmi will look ugly and without any brilliance. Thus, this punishment is equal to "death" only. You may say, that in this world You have to exercise the intellect, sometimes, in a cunning or clever way! And what is there to be blamed about? Shri Balarama answers this by telling, that only those persons, who have wicked notions for this entire universe and all its beings, nurture an evil intellect. Those persons with a pure heart do not have this evil intellect. Only those persons, who have hidden "self centeredness" usually follow this method. The purport of Shri Balarama's telling is that, "Hey Krishna! You are the enemy of demons. As per this, the persons who have an evil intellect for all the beings, should be killed, instead of just "shaving off" of the hair only. This seems to be your view. Or you are regarding "shaving off" hair or impairment of bodily parts, as the due punishment for such people, as it is equal to their "death" itself! But you have done such a "shaving off", which is of permanent nature, and Rukmi will have to live with this, till his death. Hence your intellect is not equal to everyone i.e. You are regarding two opposite factors as equal viz. the death for wicked people and the "shaving off" of hair, on a permanent basis, of those with a pure heart. To do like this, is not appropriate for You, the ultimate truth of Brahman, as this type of intellect is impure and blame-worthy."

In these four verses, for the sake of pleasing Rukmani, our Lord was "blamed". Even through this, when she did not become cheerful, through the instructions of

“Jnana” (spiritual knowledge), she is made to understand. Only our Lord, who is the symbol of “Dharma” is capable of giving this instruction. It is done in 7 verses, from the next verse.

स्वरूपज्ञाननानात्वे देहादीनां च शत्रुता ।

दोषत्रयं निरूप्यादौ आत्मधर्मनिरूपणम् ॥१॥

स्वप्रकाशोऽयमात्मा हि असङ्गश्च निरूप्यते ।

जन्मादिदोषास्त्वन्यस्य अतस्तैर्नैव दुष्यति ॥२॥

असंसर्गाग्रहो भ्रान्तः दृष्टान्तैर्विनिरूप्यते ।

ततोपसंहतिर्युक्ता ज्ञानेनाज्ञाननुत्तये ॥३॥

KĀRIKA 1, 2 and 3 Meaning: “When one does not have the realization or knowledge of one’s own Divine self (AATMASWAROOPA) then, through “the seeing of the many” one becomes “enemy” of someone else. Through this, three “blemishes” get originated. After describing them, in the first instance, the nature of Aatma is being described later”(1)

“This Aatma is “brilliant” in nature by itself (self evident) and is “unattached”. The blemish of “birth etc.” does not belong or happen to this Aatma! These blemish pertain to the body only. Hence, this Aatma is not polluted or affected by these bodies”(2)

“Through examples, the “delusion” is described, as also the desire for “non-attachment” (ASAMSARGA). “Ignorance” can be removed only through “Jnana” (spiritual wisdom).(3)

श्रीसुबोधिनी : ‘तरति शोकमात्मविदिति श्रुतेः शोकतरणं ज्ञानेनैव भवतीति ज्ञानमुपदिशति। अत्र ज्ञानं देहाद्व्यतिरिक्तात्मज्ञानम्, तावतैव देहाद्यध्यासे जातो मोहः अपगच्छति। ततस्तन्निराकरणार्थं तत्सामग्रीं प्रतिपादयति आत्ममोह इति।

SRI SUBODHINI: As per the Vedic dictum “the self realized soul crosses the boundary of sorrow” (TARATI SOKAMAATMAVIT) – only through “Jnana” a person can cross all types of sorrow. Hence the instruction of “Jnana” is being given. The purport of “Jnana” here is the Jnana of Aatma, which is different and beyond one’s body! Through this “Jnana” only, the “ignorance” etc. originated through the bodily infatuation, gets destroyed. Due to this reason, with a view to remove this “infatuation”, the “instruments” thereof are being described, through the next verse.

आत्ममोहो नृणामेष कल्प्यते देवमायया ।

सुहृदुर्हृदुदासीन इति देहात्ममानिनाम् ॥४३॥

VERSE 43 Meaning: “The infatuation”, which the humans have for their bodies and other substances, is caused by the power of illusion (Māya) created by the Lord. Due to this, the humans begin to regard their bodies as the Aatma. This creates the divided intellect of treating others as friends, foes or disinterested persons.”

श्रीसुबोधिनी : आत्मनोऽयं मोहः। अज्ञानानन्तरं दोषे आविर्भूते या मूर्च्छा स मोह इति व्यवहियते। तथात्रापि आत्मनः अज्ञाने शरीराहंभावे च प्रादुर्भूते सुहृदुर्हृदित्यादिबुद्धिबोधमपि न विषयीकरोतीति मोहो भवति। स च पश्वादिषु तथा नास्तीति नृणामित्युक्तम्। देवादीनां तथात्वेऽपि व्यवहाराभावान्नोक्तम्। एष इति प्रदर्शनम्। देवस्य भगवतो माययेति मोहकारणं माया निरूपिता। अन्यथा प्रत्यक्षादिषु श्रुत्यादिषु च प्रमाणेषु विद्यमानेषु प्रत्यहमेतस्य वृद्धिर्न स्यात्। देवानां माया नृणां दुस्तरा भवतीति, यथा नृणां माया पशूनाम्। अतो देवपदम्। सुतरामेव पुरुषोत्तममाया सर्वेषामेव दुस्तरा। मायायास्त्रिगुणत्वात् मोहेऽपि त्रिगुणतामाह सुहृदुर्हृदुदासीन इति। उदासीनः सात्त्विकः सुहृद्राजसः। मायया यदा मोहः, तदा सर्वत्र चेन्निर्निमित्तं व्यर्थमेव ज्ञानं स्यादिति निमित्त एवैतदित्याह इति देहात्ममानिनामिति। अमुना प्रकारेण

देहमेवात्मानं मन्यन्ते, यदा मायया अन्येन वा देहात्मबुद्धिर्दृढा भवति, तदैते दोषाः सम्भवन्ति। ततस्तेषामुपकारापकाराभ्यां इदानीमनुभूयमानो मोहः प्रादुर्भवतीति देहात्मभावो मुख्यतया निवार्य इत्यर्थः ॥४३॥

ननु देहात्मभावाभावेऽपि कथमेतद्धटते। यावता परिच्छिन्न आत्मेति करणत्वेनापि स्वीक्रियमाणे देहे उदासीनादिभेदा भवन्त्येव। अतो देहव्यतिरिक्तात्मज्ञानं व्यर्थमिति चेत्, तत्राह एक एवेति।

SRI SUBODHINI: This is the “infatuation” of Aatma! After “ignorance” one gets “blemish and defects”. The state of “ignorance” is known as “infatuation” in our day today life. In other words, here also, when one becomes ignorant of one’s Divine Aatma or nature, he gets the “Bhāva” or attitude of the “body” being oneself, and “ego” is born out of this ignorance! Through this “ignorance”, only a person regards another as “friend” or a “foe”, or “a person who is not interested”, or as a “bad person”. The intellect thus gets divided endlessly and sees “division” of the one Divine Aatma, in endless permutations and combinations. This intellect can never make the “spiritual wisdom” (Jnana) as it’s own i.e. it cannot grasp or understand this unifying Divine knowledge. In other words, this polluted and infatuated intellect can never end “division” in one’s vision! This creates intense infatuation as “mine” and “thine”. This sort of vision does not happen in animals etc., and it happens only in the human beings. That is why, the word “for human beings” (NRINAAM) has been used. Although this “division” happens to the celestial gods too, they have not been referred to here, as they do not participate in this “worldly” activity. The word “Esha” (there) is used to emphasize, that everything is present before our very eyes! Why does infatuation take place? The reason is being explained. This is caused by the power of “illusion”(Māya) of our Lord. This creates “infatuation”

in the mind of the human beings. If it was not so, the existence of the Vedas and other holy scriptures together with all the external evidence should have prevented the origination and growth of this "Māyik" power. But there is always the growth of this infatuation through Māya. "Celestial Māya" can never be crossed by a human being, as it is very difficult to be crossed. Like the "Māya" created by the human beings cannot be crossed by an animal, in the same way, a human being cannot cross the Māya of the Lord. [NOTE: In the same way, when a human being makes the animal free, it gets out of his control, the human being can be freed from the "Māya" only by our Lord – Gita – "My Māya is very difficult to be crossed. Whosoever surrenders to Me, they are enabled by Me to cross the Māya".] The Māya of our Lord is very difficult to be crossed even by the celestial gods. Māya consists of 3 Gunas. Hence "infatuation" also is of 3 types or with three qualities; like "friends", "foes" and "uninterested". The "uninterested" are "Satwik", the "friends" are Rajasik and the "foes" are Tamasik. When infatuation arises through Māya, then the knowledge which arises everywhere without any cause, becomes a waste only. Hence the reason is being told for this, that when through "Māya" or any other reason, he who regards the "body" as the "Aatma", and through this, when in the "body" the idea that this "body" is the "Aatma" becomes strong and firm, then all these "blemish" arise, which in turn give rise to the idea of either help or disservice from others. This experience in turn creates more "infatuation". Hence the origin of the idea of the body as the "Aatma" is the root cause of infatuation and this "identification" is the most important factor to be crossed and removed.

Hence one should not have the "Bhāva" (attitude) of

“Aatma” in one’s “body”. How can we practice it in our life? Till the “divided” “Aatma” is seen, and we regard and accept the “body” as only an instrument. Even then the idea of “disinterested” “foes”, “friends” etc. will continue to exist. Hence having the knowledge of the “Aatma” as different from the “body” is a waste indeed. If someone says like this, the answer is given in the next verse.

एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् ।

नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नभः ॥४४॥

VERSE 44 Meaning: “All the beings who carry the bodies have in them ONE AATMA ONLY. This Aatma is “Para” viz. everyone is kept under it’s control. Even then, the “ignorant” regard this “Aatma” as “many”. Like one moon is seen as many, through the wavering of water and the space is seen as broken, through the pots and other receptacles.”

श्रीसुबोधिनी : सर्वेषु देहेषु आत्मा एक एव, यतः परो नियन्ता, अन्यथा देहेन परिच्छिन्नः देहाधीनः स्यात्। अनुभूयते च देहे स्वातन्त्र्यम्, देहान्तरे स्वातन्त्र्याभावास्तु तत्रानुसन्धनाभावात्। एवमखण्डाद्वैतभाने सर्वत्रात्मबुद्धिः। अथवा। आत्मशब्देन भगवानुच्यते। तदाभासा एव जीवा इति पर एक एव। एतद्भगवति विद्यमाने निरूपणमसमञ्जसमिति विरम्यते। युक्तश्चायमर्थः। सर्वदेहेष्वेक एवात्मेति। यतोऽयमात्मा। अतति व्याप्नोतीति। अन्यथा आत्मत्वं भज्येत। अणुपरिमाणत्वे देहमपि न व्याप्येत। प्रकाशवत् गुणव्याप्तावपि चैतन्यलक्षणस्य गुणस्य सङ्कोचविकासावङ्गीकर्तव्यौ। तत्रापि नियामको देह एवेति धर्मिण एव नियामकोऽस्तु, किं धर्मनियामकत्वस्वीकारेण। यथेदं जगत् ब्रह्माण्डेनैकतामामद्यते, अन्यथा तस्यैकत्वनिर्देशो न स्यात्, तथा आत्मनिर्देशोऽपि। यथैकमेव सुवर्णं मृदा नानाप्रकारेण कृतिसमवेतं सद्भासते, एवमात्मापि देहादिवैलक्षण्यात् देवतिर्यङ्मनुष्यादिभावमापद्यत इति न कोऽपि दोषः। सर्वेषामपि देहिनामिति। यतः सर्वेऽपि देहिनः, ‘दिह उपचय’ इति

उपचयादिमन्तः। अतो वृद्धिहासावात्मनः परिच्छेदेनोपपद्येत इति व्यापकत्वे अङ्गीक्रियमाणे एकेनैव चरितार्थतेति नानात्वं व्यर्थम्। 'नानात्मानो व्यवस्थात' इति स्मृतिस्तु धर्ममर्यादार्थं नानात्मत्वं स्वीकर्तव्यमिति दोषगुणव्यवस्थया इव व्यवस्थानिरूपिका। यथा पञ्चमहाभूतानि। एकश्चात्मा सर्वसङ्घातेषु तुल्यः, तथापि कश्चिञ्चाण्डालः, कश्चिद्ब्राह्मण इति धर्मव्यवहारार्थमेव विभागः कल्पितः। सामग्र्यामधर्मो धर्मो वा प्रविष्टः तथा सम्पादयतीत्यपि पक्षे धर्माधर्मयोरेव नियामकं वाक्यादतिरिक्तं विषये नास्तीति व्यवस्वार्थमेव तत्कल्पना वक्तुं युक्ता। उत्क्रमादयस्तु न्यायमतेऽपि न सन्ति। भगवन्मते तु भगवत इव तस्यापि गमनागमने संभविष्यतः। तत्रापि श्वरपदप्रयोगात्। 'शरीरं यदवाप्नोति यच्चाप्युक्रामतीश्वर' इति वाक्याद्ब्रह्मवादेऽप्ययमेव सिद्धान्तः। तस्मात्सर्वत्रैव एवात्मेति युक्तम्। तर्हि कथं भेदप्रतीतिरिति चेत्, तत्राह नानेव गृह्यते मूढैरिति। अत्यन्ताकुशलैर्नाना गृह्यते। तैरपि क्वचिन्नानात्वं नानुभूयते, पुत्रादिषु अवयवेषु च वैलक्षण्ये भासमानेऽपि। अन्यथैको देह इति न स्यात्। अत उक्तमिवेति। तत्र स्पष्टप्रतीत्यर्थं साकारनिराकारौ दृष्टान्तयति। यथा ज्योतिरिति साकारे। यथा नभ इति निराकारे। तार्णः पार्णः। घटाकाशो मठाकाश इति ॥४४॥

ननु तर्हि देहात्मबुद्धिः कथं गच्छतीत्याशङ्क्य वैलक्षण्यानुसन्धानेनेति आत्मवैलक्षण्यं देहस्य वदन् अपकारित्वमप्याह देह आद्यन्तवानेष इति।

SRI SUBODHINI: There is only ONE AATMA in everybody, because it is "Para" i.e. it is the controller. If this was not so, and the Aatma is divided (i.e. as many), then there is the possibility of the "Aatma" becoming under the "control of the body"! Although residing in the body, this Aatma is always independent. This fact can be truly experienced. The seeming lack of independence, when the body is changed, is created only due to the absence of the "basis" (body) for sometime. In this way, when the knowledge of the unbroken oneness (Advaita) rises, then one gets the intellect of knowing "everywhere and everything" as "Aatma" (SARVATRA

AATMABUDDHI). Here the word “Aatma” is used in the sense and meaning of our Lord, Shri Bhagawan. The “Jiva” is only it’s reflection. The “Para” (ultimate Lord) is ONLY ONE. When the Lord is present, there is no further necessity to explain “Para” in a different way at all. Hence this is not explained. The correct meaning of this is, that IN ALL BODIES, THE AATMA IS OUR BHAGAWAN ONLY. HE IS ONLY ONE, AS HE IS ALL PERVASIVE. IF HE IS NOT ONE IN EVERYTHING AND EVERYWHERE, THE NATURE OF “AATMA” WILL BE LOST. If we regard our Lord Bhagawan (Aatma) as of the nature of only an “atom” (Anu), it cannot remain pervasive even in a body. Hence the Lord is like the “light” (Prakash) with qualities, which are, all pervasive, and of the nature of “consciousness” (Chaitanya). Here, we have to accept the “withdrawal and expansion” of His qualities (Gunas). Hence, we have to accept that “Dharmi” (one, who is the actual doer), our Lord (Aatma) is the “organizer – controller” (Niyāmak). What will be the result or goal, if we accept this “controllership of Dharma” on the part of our Lord? Like this Universe is understood as ONE, through the use of the word “Brahmaanda” (egg of Brahman), and if this is not understood as ONE, then it’s “oneness” cannot be instructed or told. Same is the case with “Aatma” which is ONE AND ALL PERVASIVE.

Like “gold” or “earth” can be made into many “forms” – but are considered as “ONE SUBSTANCE” only, in the same way, due to the differences of the bodies etc. this one substance is seen as the celestial gods, animals, birds, human beings etc. It is seen, as having taken the “Bhāva” (attitude and attributes) of the “bodies”, in which it is present as ONE EVERLASTING

SAME AATMA. Even if it is "seen" like this, there is no "blemish" (Dosham) attached to this "Aatma"! The persons, who have the "bodies" have to experience, growth, decline etc, and it looks as though there is "growth and decline" in the "Aatma" — This is entirely caused by the presence of the limitless number of "bodies" (i.e. the "divided" look, although there is only One Aatma). Hence by regarding and accepting the "all pervasive" nature of the "Aatma", we will realize that everything is due to and created by ONE AATMA only! This WILL ALSO LEAD TO THE CONCLUSION, THAT TO ACCEPT "DIVISION AND EXISTENCE OF DIFFERENT "AATMAS", IS INDEED WRONG AND WASTEFUL. However, the reference made in the "Smriti" (law of conduct) to the "various Aatmas", is only for the purpose of "worldly order", and we should accept this "manyness" (NAANAATWAM) only for this limited purpose, and for the establishment of the different qualities, blemish etc. in this world i.e. to perceive correctly the external nature of "beings".

Moreover there is also another incontrovertible ONE-NESS in every being. The 5 primordial elements (PANCHAMAHA BHUTA) and ONE AATMA are all the SAME IN ALL BODIES! In spite of this, some persons are evil, some are Brahmins etc. These "division" have been made, with a view to designate the "actions" of each one, and to organize and regulate the duties of everyone, in this world. In the materials, objects and substances, the entry of "righteous" or "unrighteous" have happened (Dharma and Adharma). This is how, the entire "creation" has been explained by the scriptures. Hence the concepts of "purity" or "impurity" or the happening, through the object, of "impurity or purity", "sin" or "good deeds"

"everywhere and everything" as "Aatma" ISARVAITRA

(Paapa and Punya), are all made, for the orderly progress of life, by the scriptures (Sāstras). They provide the “proof and evidence” (Pramāna) for the proper functioning in the society for everyone’s welfare. Hence all these “provisions” made by the scriptures is for the sake of “order” only in the “world” (i.e. it does not alter the ONE ALL PERVASIVE TRUTH). This position is also the same in the system of Nyaya (logic) philosophy also.

In the concept of our “Lord Bhagawan”, the word “Ishwara” (the Lord of the Universe) has been used, like it has been told in the Gita, “when the Jiva leaves the body, it attains another body”. Through these words, in the philosophy of “Brahman as the only principle” (Brahmavaada)” this same “principle” has been described. From this, it is proved that everywhere, there is only ONE AATMA, and it is right to respect this as the ULTIMATE TRUTH. If it is told, that everywhere there is only ONE AATMA, then why do beings experience “division” all the time, or why does it happen at all? Answering this, our Shri Mahaprabhuji says that, “The manyness is seen only by foolish non-understanding” (NANAIVA GRIHYATE MOODAIHI) i.e. only those who cannot understand this subtle principle are committing the error of seeing or understanding “THE MANY IN ONE”! Even these “foolish” people many a time, do not experience this “manyness” (NAANAAPAN) e.g. like in one’s own son or limbs of the body, they experience growth, decline etc. — yet they do not think or regard them as different or the many. The son is only ONE, the bodily part is only ONE AND THE SAME! If they see division even in their own limbs, then they have to accept the existence of “many bodies” in themselves i.e. they cannot regard their “body” as ONE only!

Now, with a view to make us understand this "secret" principle fully, through an example, this truth is explained further. Like the "moon" is seeable with a "form" and is "ONE" – but seen as "Many", when reflected in water! The reverse is explained. "Space" (Akash) has no "form" – but is seen as "divided" in a pot or vessel! People seeing this say, "This is the space inside a pot" etc. This "seeming" division is caused by the "Māya" (illusion – power of our Lord) in the minds of the "foolish humans". BUT FOR THE JNANIS, THE VISION OF ONENESS TAKES PLACE, AS THEY SEE THE "ONE LORD" ONLY, EVERYWHERE AND IN EVERYTHING.

The treating of the body as the "Aatma" – (and such an intellect which regards the body as the "Aatma") how then can this "wrong identification" be ended or destroyed? The answer is given, through the next verse by saying, that one should constantly contemplate on the "difference" between the "body" and the "Aatma" and also get convinced by the fact of the "jeopardizing and unhelpful" nature of the "body" (APAKAARA).

देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः ।

आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ॥४५॥

VERSE 45 Meaning: "This body etc. which consists of materials, vital air (Prāna) and qualities (Gunas) has an end. Through "ignorance" (Avidhya), the concept of body has been super-imposed on the "Aatma" (i.e. the body is regarded as the "Aatma"). Through this, the "Jiva" has been made by the "body"; to dwell always in Samsāra (life of birth and death)."

श्रीसुबोधिनी : आत्मा नित्यः। यो हि देशापरिच्छिन्नः, स सुतरां कालापरिच्छिन्नः, देशापरिच्छेदस्य व्यापकत्वात्। अत आत्मत्वादेव कालापरिच्छेदः सिद्धः। देहस्तु आद्यन्तवानुभयावधियुक्तः, प्रागभावप्रंध्वसाविव

व्यावर्तितौ। एष इति परिदृश्यमानः, मृतानामन्तः मुण्डस्योत्पत्तिरिति प्रदर्शनस्य सार्थकता। अथवा। विद्यमानस्य देहस्य जन्ममरणयोरदृष्टत्वात् स्वव्यतिरिक्तस्यैव प्रत्यक्षसंवादात् श्रुतेः प्रामाण्यं मन्यते यस्तं प्रत्याह एष इति। एवं सदातनत्वासदातनत्वाभ्यां वैलक्षण्यमुक्त्वा गुणातीतत्वसगुणत्वाभ्यां वैलक्षण्यमाह द्रव्येति। द्रव्यमधिभूतम्, प्राणा आध्यात्मिकः, गुणा आधिदैविका इति। एत एव देहेन्द्रियदेवतारूपाः, आत्मा स्वरूपं यस्या। किञ्च। आत्मन्यविद्यया क्लृप्त इति। वैलक्षण्यत्रयम्। आत्मा आधारः। आधेयो देहः, सिद्ध आत्मा, स्वतः क्लृप्तो देहः, (विद्यया) अविद्यया चात्मस्थाने कृतः। आत्मा तु स्वत एव प्रवृत्त इति। अनिष्टेष्टजनकत्ववैलक्षण्यमप्याह संसारयति देहिनमिति। स्वस्मिन्नभिमानमात्रे आत्मानं देहः संसारे पातयति। आत्मा तु देहस्य हितमेव वाञ्छतीति। एवं षोढा वैलक्षण्यं निरूपितम् ॥४५॥

किञ्च। 'असङ्गो ह्ययं पुरुष' इति श्रुत्या आत्मनः सङ्गाभावो निरूप्यते। देहस्तु सर्वसङ्गयुक्त इति वैलक्षण्यं निरूपयितुं आत्मन एव धर्मानाह नात्मन इति।

SRI SUBODHINI: The absolute and the ultimate truth is "Aatma is permanent" (Nithya). It cannot be divided by any place or territory as it is all-pervasive. Due to this, even "time" (Kaala) cannot divide or cut into it! Due to it being the "Aatma" only, it is undivided from "time". The "body" has a beginning and an end and due to this, it has to be under the control and limited by both "place and time". Thus it is part of and divided by both "place and time" (Desa and Kaala). The purport of the word "Esha" (these) is, that whatever is being seen by oneself, before our eyes, are really the seeing of "end" of the already dead bodies only! We also see the abortion of foetus, without any limbs, as the only "origin" for the few! Hence we can say, that the "body" is not always with it's limbs! Thus this word "these" is used to denote all the bodies, which will exist only for sometime, as the birth and death of these bodies are based on the "unseen"

reason! Now through the description of “with Gunas” (qualities) and “beyond the Gunas” (beyond the qualities) – SAGUNA AND NIRGUNA – the difference is explained further. In this way the “materials” (physical), vital air (Prāna – internal) and “quality” (celestial) – if these only are the celestial deities for the body and the senses, and the Divine Aatma is thought of only as this “body”, then there are three differences. The Aatma is the basis and the body is the super-imposed entity. Aatma is a self evident entity. The body is imaginary and made through “ignorance”, caused by the wrong understanding of the “Aatma”, as the “body”! The Supreme Aatma (Paramaatma) functions by Himself. The differences caused by the occurrence of what is “pleasant” and what is “unpleasant” are also explained.

Due to “ego” (Ahankar) the “body” makes the “Aatma” get bound in this “Samsāra” (cycle of births and deaths), despite the “Aatma” always being interested in the welfare of the body! In this way, in 6 ways, the differences between the body and the Aatma have been explained. By dwelling in contemplation on these differences, the ignorance of seeing the body as the Aatma gets destroyed.

As per the Vedic dictum “unattached is this Purusha” (Supreme Brahman), the “Aatma” is unattached. This has been proved. The body has all types of various attachments. With a view to clearly bring out this “difference”, the quality (Dharma) of the “Aatma” is being explained, through the next verse.

नात्मनोऽन्येन संयोगो वियोगो वासता सति ।

तद्धेतुत्वात्तत्प्रसिद्धेर्दृग् रूपाभ्यां यथा रवेः ॥४६॥

VERSE 46 Meaning: “Oh! Chaste Rukmani! The basis of all creation, this Aatma has no “union or attachment” with the body, and others, nor it has “detachment or separation”! Because, the task of this Aatma consists of the mental, physical and celestial spheres. All of these are made brilliant and seen only through the “Aatma”. Due to this, all of these are not “apart” from this Aatma (i.e. not different). Without being “different or the other”, no one or nothing can experience either “union” or “separation”! Like the sense of the eyes and it’s seeing the form is caused by the light and brilliance of the sun. Due to this, this “sense” (Indriya) and the sun are both “brilliance” (Tejas) and the “task” (karya) of the sun is giving brilliance and the sun itself is the “cause”(kaaranam). Due to this, in reality, there is no difference between the two at all.”

श्रीसुबोधिनी : अस्यात्मनः अन्येन देहेन संयोगो वा वियोगो वा नास्ति। वियोगो हि संयोगपूर्वक इति संयोगे निषिद्धे अवयवभेदेन संयोगाभावः। संयोगोऽपि तिष्ठत इति सिद्धसाधनतामाशङ्क्य उभयं निषेधति, संयोगोऽपि नास्ति। कदाचित्संयोगोऽपि निषिद्धो वियोगेन। ननु संयोगवियोगयोः भावाभावरूपत्वे कथमुभयाभावः, प्राप्तस्यैव नानिषेध इति न नियमः, सम्भावितस्यापि निषेधात्, तत्राह असतेति। असता देहेन आत्मनो न संयोगवियोगौ, यथा रज्जुसर्पयोः। न हि सर्पस्य कोऽप्यंशो रज्जौ भवति। ननु प्रत्यक्षश्रुतिभ्यां देहस्य परिदृष्टत्वात् अनुमानप्रत्यक्षश्रुतिभिः आत्मनोऽपि प्रतीतेः वैलक्षण्यस्य चोक्तत्वात् वियोग एवास्तु, कथमुभयाभाव इति चेत्। ननूक्तमसत्त्वादिति तदेव प्रमाणसिद्धत्वान्न भविष्यतीत्याशङ्का, तत्र हेतुमाह तद्धेतुत्वात्तत्प्रसिद्धेरिति। तस्य देहस्य प्रसिद्धेः उत्पत्तेर्ज्ञप्तेर्वा। आत्महेतुत्वादात्मभासैव देहो भासत इति पृथक् स्थित्यभावात् संयोगवियोगौ न भवतः। पृथक्लब्धसत्ताकावेव संयुक्तौ वियुक्तौ वा भवत इति लोकस्थितिः। अत एवोत्पत्तौ यद्यदधीनम्, तत्र न संयोगः सम्बन्धः। यथा द्रव्यगुणयोः, यथा वा ज्ञप्तौ ज्ञानविषययोः तथापि उभयोः सत्त्वात्ममवायः स्वरूपं वा

सम्बन्धोऽङ्गीकृतः। अत्र देहस्यासत्त्वात् अन्यतरस्य निःस्वभावत्वात् रज्जुसर्पवत् न स्वरूपसम्बन्धः। समवायोऽपि निराकरिष्यते। सर्वथापि संयोगवियोगौ तु न भवतः। प्रकाश्यप्रकाशकयोः सम्बन्धाभावाय दृष्टान्तमाह दृग्गूपाभ्यामिति। नेत्राधिष्ठात्री देवता यः सूर्यः तेन लब्धसत्ताकं चक्षुः विषयं गृह्णाति। न हि तेनापि तयोः संयोगवियोगौ भवतः। एतस्यार्थस्य परिज्ञानमधिकारिण एव भवतीति। न हि प्रतिबिम्बेन सह दर्पणेन वा मुखस्य कोऽपि सम्बन्धोऽस्ति। सतीति सम्बोधनं उक्तविश्वासाय। अनेन देहादिष्वनासक्त्यर्थं वैराग्यमपि सूचितम्। स्वासक्त्यै तत्सिद्धिः, अन्यथा तदभाव इति ॥४६॥

ननु जननादयो हि प्रत्यक्षानुमानश्रुतिभिर्जीवस्य प्रतीयन्ते ततश्च सङ्घातस्यैव तथात्वात् देहस्यासत्यत्वे आत्मन एव भविष्यन्तीति संयोगे निराक्रियमाणे असत्त्वहेतुना विपरीतमापतितम्, सर्वे दोषा आत्मन्येव समागता इति चेत्, तलाह जन्मादयस्त्विति।

SRI SUBODHINI: This "Aatma" has no "union" or "separation" from the body. If there is "union" in the first instance, then there will be "separation". Hence "union" has been negated. As there is difference in the "limbs", there is no "union" at all. "Union" takes place between "stable and stationary beings/things" only. Hence both "union" and "separation" have been negated. There is no "union" and there is no "separation". If "union" is on the basis of "Bhāva" or nature and "separation" is deemed to be the absence of this "Bhāva" or nature, then how can there be the absence of both? It is said here, that the "body" is the "untruth" or "non existent" (Asat). Hence, with such an "untruthful body", the eternal and permanent "Aatma" cannot have "union and separation"! — Like the "rope" and the "serpent" cannot have "union" and "separation". In the "rope" we cannot see any part of the serpent. If it is said, that through directly seeing, and through the Vedas, and after seeing this "body", and through logic and analysis, when

the "Aatma" is seen or known, or at least thought of, and after knowing that both of them (body and Aatma) have been told to be different only, and through all this, when one realizes that there is only separation, then how come both are absent? (i.e. union and separation). Answering this, it is said that the body etc. are "Asat" (not truthful), and the proof thereof is also untruthful. Hence a doubt of this nature cannot arise. A reason for this is given i.e. this body's origin and knowledge (Jnana) are well known and this "Jnana" and "origin" are due to the "Aatma" only. Due to the brilliance and illumination provided by the "Aatma" only, the body also is made "brilliant"! Hence, the body does not have a different status or separate existence. This also negates the case for "union" and "separation". If the other object also is "truthful" (i.e. if the body and the Aatma are truthful by themselves), then there is the possibility of "union and separation". The nature of this entire universe is like this i.e. not being separate from the "Aatma"! Due to this reason only, whichever object is under the control of "origination" (UTPATHI), there, there is no case of "union". Like in the materials and in "quality" and the knowledge thereof — the object and the Jnana cannot have "union", but due to the presence of both, we are able to appreciate their oneness or relationship (not union). Here, due to the "body" being untruthful, and due to the absence of the "nature" of the other, like the case of "rope" and "serpent", there is no relationship of the forms, and the oneness is impossible. In this way, all types of "union" or "separation" also do not occur. There is also the absence of the relationship "of the object which is made brilliant" and the "one which makes the object brilliant".

An example is given here. The celestial deity presiding over the "eye" is the sun. Through the sun, the eyes become truthful or made to function and perceive objects. But the sun does not have any "union" or separation from the eyes. This essential and fundamental fact and it's total knowledge occurs only to a deserving devotee. There is no relationship of the face with the mirror or the image of the face seen on the mirror!

Our Lord has called Rukmani as "oh! chaste Rukmani" and this adjective has been used to tell, "You will definitely have faith in My words, as you are a chaste noble lady". Through these type of "instructions", there will not be any attachment, and there will be also the rise of "detachment" in her. These have been indicated. One gets "detachment" to all the other things in this world, like one's own body and all objects only when one gets "attachment" to one's own "Aatma". This attachment to one's own "Aatma" enables one to get "detachment" (Vairagyam). If this attachment to our Lord (Bhakthi) is absent, then there will be the absence of "detachment" to one's body and other objects.

The three evidences of seeing with one's own eyes, logical reasoning and analysis, and what is spoken by the Vedas (scriptures) i.e. "PRATHYAKSHA, ANUMANA AND SRUTI" — point out to the fact that births, deaths etc. are seen for the "Jiva" only and in the same way it's attachment and "togetherness" with the body etc. also are seen. If the "body" is told to be "untruthful" (Asat), we may end up pointing out to this untruthful nature of the "Aatma" only! Hence by negating "union", this aspect of "untruthfulness" will get the opposite effect! In other words, it will be thought, that all the "blemish" is in the "Aatma" only. This untenable position, however is answered by the next verse.

जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित् ।

कलानामिव नैवेन्दोर्मृतिर्हास्य कुहूरिव ॥४७॥

VERSE 47 Meaning: “All the other “changes” are seen only in the body. The “Aatma” never undergoes any “change”. Like we see the aspects of growth and decline in the “moon”, although these changes pertain to it's parts and not of the “moon” itself! On the “new moon” day, we see the disappearance of the moon itself, and this change also is due to it's “part” (Kala) only. But ignorant people think, that the “change” has occurred in the moon itself (i.e. the moon has disappeared). In the same way, through the disappearance of the body, the ignorant understand that the “Aatma” itself has disappeared or lost!”

श्रीसुबोधिनी : तुशब्दः पक्षं व्यावर्तयति। जननादयः देहस्यैव। येन प्रकारेण देहस्य सिद्धिः, तेनैव प्रकारेण जन्मादीनाम्। तेषां च देहसम्बन्धित्वस्य च तत एव सिद्धेः। अत उभयोरसत्त्वात् जन्मादयोऽपि देहस्यैव। योग्यं योग्येन संबध्यत इति। सर्पश्चलतीति समायाति भक्षयतीति च यथा सर्पधर्मा एव, एवं जन्मादयोऽपि देहधर्माः, यतो विक्रियाः। नह्यात्मनः सर्वविक्रियारहितस्य विक्रियाः सन्ति। क्वचिदिति। ज्ञानानन्तरं न सन्तीति इष्टमेवेति पक्षं व्यावर्तयति। न हि नायं सर्प इति बोधानन्तरमेव सर्पाभावः। किन्तु प्रतीतदशायामपि। तत्र ज्योतिः शास्त्रसिद्धं दृष्टान्तमाह कलानामिवेति। इन्दोः कलानां पञ्चदशसङ्ख्याकानां एकेन दिनेन एकस्या नाशः नतु चन्द्रस्य। स हि अम्मयः, सूर्यकिरणास्तत्र प्रतिबिम्बन्ते, अपगच्छन्ति चेति कालविदः। ननु सर्वोऽपि चन्द्रः अमावास्यायां क्षीयत इति नवो नवो भवति जायमान इति च कथं कलानां क्षय इति चेत्, तत्राह। अस्य जीवस्य चन्द्रस्य च कुहूरेव मृतिः। नतु कुह्वां तस्यादर्शनकृतमपि मरणम्, तथास्य काल एव मृतिः। सच कालः कदाचित् प्रकाशयति देहसम्बन्धेनोच्चावचेनापि, कदाचिन्नेति तस्योक्रान्त्यादयो निरूप्यन्ते। नतु वस्तुतस्तस्य मरणम्। मरणेऽभयोर्वियोगाद्देहस्य च पृथक् स्थितत्वात् प्रथङ्निराकरणप्रयासः ॥४७॥

ननु मिथ्याभूतेन सह कदाचित्सम्बन्धो भवति। यथा रज्जुसर्पेण, देहेन तु सम्बन्धः आभूतसंप्लवमिति दृष्टान्तवैषम्यात् देहस्य सत्यत्वं आत्मनो वा सम्बन्धित्वं भवत्विति चेत्, तत्राह यथा शयान इति।

SRI SUBODHINI: The word "Tu" (but) explains the other view. The "births and deaths" pertain to the "body" only. Like the body is got, likewise "birth" also is got only, and both of them, being "untruthful" (Asat), the "births and deaths" belong to the body only. The "joining" of the "appropriate" Jivas take place with other appropriate ones. The serpent moves and bites, and this quality is the nature of the serpent! In the same way, births etc. are the "quality" (Dharma) of the "body" only. These "bodies" are subjected to "changes" (Vikaar). This quality of "change" is never seen as the quality of the "Aatma". The word "someone" (Kwachit) has been used to indicate, that "someone" after attaining spiritual wisdom (Jnana), understands this truth clearly and no more any "change" takes place in this Jnani e.g. only after realizing that the "rope" is not the "snake", the Jnana of the rope will become complete and the abosence of the serpent will be a fact. But even in the "seeable" outside objects, we can see this fact. Taking an example from the science of Astrology, it is said, that the moon has 15 parts or phases. Everyday, one part or Kala disappears; but the moon is still there, and only one part or phase of the moon becomes "invisible". The moon is known to be "watery" and the rays of the sun are reflected on it. These rays become reduced or less, and people in the know of the efflux of "time" (Kaala) are aware of this fact. How can we say, that the "moon" itself does not get disappeared? On the "new moon" day, the entire moon is supposed to be lost? Is it then, that the new "moon" is made to appear, after being newly

created or originated? If someone were to say this, and also further say, that the fact of the phases of the moon slowly ebb out or grow are untruthful and only a “new moon” is created every time!? To this, the answer is given that this is not correct. The disappearance of the Jiva and the disappearance of the “moon” on the new moon (Amaavasya) day is their “death” (Mrithyu). The “non appearance” of the moon on the new moon day is not really it’s death at all! As this growth and decline are caused by the factor of “time” (Kaala). In reality there is no “death” at all for the moon! In “death”, there is disappearance or “separation” of both of them (the body and the moon). The body is seen separately and through this example, the negation of the “difference” is attempted.

The “non existent” nature gets joined sometimes with the objects e.g. like the “non existent” serpent with the “rope” seen in darkness! But the relationship of the Aatma, with the body, has been continuous for a long time. Hence, is it that this “body” also is permanent or truthful (Sathyam)? and we have to concede and regard this relationship with the “Aatma” (i.e. as permanent and continuous)? If this argument is advanced, the answer is given through the next verse.

यथा शयान आत्मानं विषयान् फलमेव च ।

अनुभुक्तेऽप्यसत्यर्थे तथाज्ज्ञोत्यबुधो भवम् ॥४८॥

VERSE 48 Meaning: “Like a person sleeping, despite the absence of objects, becomes the “enjoyer” and also “enjoys” the happiness as a result of enjoying the objects, in the same way, in the state of “ignorance” (Ajnana), he attains this “ignorant” Samsara (of births and deaths).”

श्रीसुबोधिनी : न हि कदाचिदेव भवति यत्तदेव मिथ्या भवतीति नियमोऽस्ति कश्चित्, अपि तु सर्वदैव दृश्यमानमप्यसद्भवति। यथा यदैव शेते, तदैव असत्यप्यर्थे आत्मानं देहं विषयान् स्रक्चन्दनादीन् फलं सुखं चानुभवति। न चैतावता तेषां सत्यता भवति। 'मायामात्र' मिति सूत्रे तथा निर्णयात्। तथैव **अबुधः शयान इव भवं संसारं प्राप्नोति**, निद्रावदज्ञानमित्यर्थः ॥४८॥

अतो अज्ञानेनैव देहप्रतोतेः देहस्य च मिथ्यात्वात् देहसम्बन्ध एव आत्मनः परिच्छेदप्रतीतिः, परिच्छेदे एव च शत्रुमित्रादिप्रतीतिरिति, परम्पराया अज्ञानमेव मूलमिति तत्त्वज्ञानेन तन्निराकरणं कर्तव्यमित्याह **तस्मादिति**।

SRI SUBODHINI: That which is seen at sometime, may not be construed as "illusion" only and many a time, an object with is seen always turns out to be an "illusion"! Like when someone is asleep, even though there is no object nearby, he enjoys the experience of happiness of garlands, sandal paste etc. (in dreams). Thus although the "enjoyment" is real at this time, for this person, these objects are "unreal" (i.e. not existing near him). They are "Mayamaatram" (caused by illusion). In the same way, the "ignorant" person also is asleep and attains this "Samsāra" (of births and deaths). He is fully ignorant like the person in deep sleep. This is the meaning.

Thus, through "ignorance" (Ajnana) only, the knowledge of the existence of the "body" is got. The "relationship" with the body only makes the "Aatma" look as divided! This "division" in our look causes the rise of feelings, that some one is a "friend", another is an "enemy" etc. The root cause for all this is **IGNORANCE (AJNANA)**. Hence it is **NECESSARY TO NEGATE THIS IGNORANCE, THROUGH A TOTAL REALIZATION OF THE TRUTH (TATWAM)**. This is explained through the next verse.

तस्मादज्ञानजं शोकमात्मशोषविमोहनम् ।

तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ॥४९॥

VERSE 49 Meaning: "Oh Rukmani, of a soft sacred smile! Due to this reason, give up and leave this sorrow, which has arisen out of ignorance, which makes the "Aatma" weak, and creates infatuation in one's inner mind, through the Jnana of the principle of this truth (Tatwajnana) and become peaceful."

श्रीसुबोधिनी : शोकस्तु विषमबुद्धिजन्य इति अज्ञानकृत एव। शोकस्य परित्यागाय दोषद्वयमाह। आत्मनोऽन्तःकरणस्य शोषो विमोहनं च यस्मादिति। ततः अत्यपकारित्वात्तदज्ञानं तत्त्वज्ञानेन निर्हृत्य स्वस्था भवेत्युपदेशः, प्रार्थना वा। शुचिस्मित इति। सहज एव तव प्रसाद इति कृत्रिमनिराकरणं नात्यन्तं क्लेशेन कर्तव्यमिति सूचितम् ॥४९॥

एवमुपदिष्टज्ञानं भगवत्सान्निध्यात्फलितमित्याह एवं भगवतेति।

SRI SUBODHINI: The "intellect" is ignorant and experiences sorrow. Hence the root cause of sorrow is Ajnana or ignorance only. Why is it necessary to give up or leave this "sorrow"? Answering this, it is said, that "sorrow" creates two destructive dangers! (1) The drying up (decline) of the inner mind. (2) To get delusion (Bhrama) or infatuation. Both of these are extremely unhelpful to attain Jnana or spiritual realization. "Hence please become peaceful by removing this ignorance, through the realization of the knowledge of the truth". In this way, the Lord has instructed Rukmani and prayed for the same. The Lord had addressed Rukmani as "beloved with a sacred soft smile" (SUCHISMITE) i.e. "Rukmani! You are naturally blessed indeed! You are always fortunate!" The Lord has also indicated, that this "ignorance" is artificial and (not very powerful), and "You need not have to put strenuous efforts to remove this ignorance" (little sincere effort is enough).

This “Jnana” instruction became successful and effective, as it was given by Shri Balarama, when our Lord was actually present. This is explained by Shri Sukadeva in the next verse.

श्रीशुक उवाच—

एवं भगवता तन्वी रामेण प्रतिबोधिता ।

वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ॥५०॥

VERSE 50 Meaning: “Shri Sukadeva said, “When the Lord Shri Balarama gave this instruction (of spiritual wisdom) and made Rukmani realize, then Rukmani gave up her mental sorrow and made her mind firm in “Jnana”, from it’s previous wavering nature.”

श्रीसुबोधिनी : ननु भगवत्सिद्धान्तं परित्यज्य ज्ञानसिद्धान्तः किमिति बोधितः, तत्राह तन्वीति। भगवानिति च। न हि भगवान् विरुद्धे स्वसिद्धान्तं कथयति। मुक्तानामेव तत्राधिकारात्। इयं च तन्वी विषयपरा। रामश्च साधनपरः। अतो हेतुत्रयस्यापि तथात्वात् ज्ञानेनैव प्रतिबोधिता। ज्ञानस्य च प्रयोजनं तस्यां वैमनस्यपरित्यागमालं जातम्, भगवति या दोषबुद्धि स्थिता, सा गता। ततः विक्षिप्तं मनः बुद्ध्या समाहितमपि कृतवती। एको भगवद्विषयको दोषः। अपरो विक्षेपेण तस्या एव दुःखदः। उभयनिवृत्तिर्ज्ञानफलम् ॥५०॥

एवं रुक्मिण्याः समाधानमुक्त्वा रुक्मिणः परित्याग एव उभयेषां सुखदो भवतीति तत्परित्यागमाह प्राणावशेष इति।

SRI SUBODHINI: Why did Shri Balarama give instructions on the basis of the philosophy of spiritual knowledge (Jnana), giving up the philosophy of Bhakthi or being belonging and loving to our Lord? Answering this, it is said, that Rukmani is now interested in this world and it’s objects (Tanvi), and Shri Balarama symbolized the “spiritual path” (Saadhan). The person who is not devoted to our Lord, but is attached to the worldly objects, to him,

our Lord does not speak about “His own” (Bhakthi) philosophy or systems, as the “deserving” person for our Lord’s Bhakthi Siddhanta, will be one, who has been already “liberated” (Muktha). Thus, due to these three reasons, Rukmani has been made to understand through “knowledge” (Jnana) only. As a result of this “Jnana”, Rukmani got rid of her mental sorrow, and she now got rid of the intellect, which saw “blemish” in our Lord. She purified, later, her “wavering” mind with “knowledge” (Jnana), and her mind got rid of it’s “changing and wavering” nature. Seeing “blemish” in our Lord and her mind’s wavering nature had given her great sorrow and as a result of her “knowledge” she got rid of these two totally.

After explaining the “comforting” of Rukmani, now, it is said, that their welfare would consist of giving up Rukmi. This is being explained through the next verse.

प्राणावशेष उत्सृष्टो द्विड्भिर्हतबलप्रभः ।

स्मरन्विरूपकरणं वितथात्ममनोरथः ॥५१॥

VERSE 51 Meaning: “Rukmi, whose army and prowess were destroyed by the enemies, had come, after saving his life. He had forgotten about this. But he remembered the Lord who had made him “ugly”, and he now realized that his promise could not be fulfilled.”

श्रीसुबोधिनी : बलभद्रेण मोचनेऽप्यसहायात् अन्येन मारणं संभवतीति द्विड्भिरुत्सृष्ट उक्तः। हतं बलं प्रभा च यस्य। द्विड्भिरेव। तस्यान्यद्विस्मृतम्, विरूपकरणं तु स्मरति। जातेऽपि विरूपे यदि स्वाभिलषितः कश्चित्सिध्येत्, तदा न तथा खिन्नो भवेत्। किन्तु वितथः आत्मनो मनोरथो यस्य। तथापि स्वप्रतिज्ञां नान्यथा कृतवान्। भगवता हि तस्य भगिनी परिगृहीतेति ॥५१॥

अत एव कुण्डिनपुरं परित्यज्य अन्यत्रैव स्थित इत्याह अहत्वेति।

SRI SUBODHINI: Shri Balarama had told them to leave Rukmi. If he is alone and is not accompanied by anyone else, then, there is the possibility of someone else killing him! This doubt is solved by the statement here, that the enemies, had left him, after destroying his army and his prowess, through which, he did not have the fear of being killed by someone else. He has also forgotten everything. But he is still remembering the fact of his "ugliness". This has made Rukmi very unhappy. He would not have become sorrowful, if through this "ugliness", he could achieve his goal! But, now, he could not fulfill the task, for which he had come here. He did not give up his vow and promise made earlier. He even now thought, that our Lord had abducted his sister, and despite taking an oath and vow, he has not been able to get her released from our Lord. Due to this, it became very difficult for him to go back to his own city of Kundinapura.

Due to this reason only, he did not go to Kundinapura, he stayed at another place. This is being described in the next verse.

अहत्वा दुर्मतिः कृष्णमप्रत्यूह्य यवीयसीम् ।

चक्रे भोजकटं नाम निवासाय महत्पुरम् ।

कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसदुषा ॥५२॥

VERSE 52 Meaning: "Rukmi had taken an oath to kill our Lord Shri Krishna and getting his sister Rukmani released from the Lord! He had vowed that he will not go back to Kundinapura, without fulfilling both of these. Now that he could not achieve any of the goals, he established a big city called "Bhojakat" and began to live there, with great anger in his mind."

श्रीसुबोधिनी : यतोऽयं दुर्मतिः, अतस्तत्रैवावसत्, यत्र मुण्डितः। भोजा हि मृतकं पटग्राहकाः। जात्यपकर्षे भोजाद्यवन इति यवनात्पूर्वं निरूपितः। तस्य कट इति मरणपर्यन्तं तत्रैव स्थास्यामीति तस्य ग्रामस्य नाम भोजकटमिति कृतवान्। यद्यपि न कोऽपि पुरुषार्थः न ह्यसत्प्रतिज्ञाया अपालने कश्चन दोषोऽस्ति, तथापि भ्रातृत्वाद्रोषेण तत्रैव स्थितः ॥५२॥

ततो भगवतः कृत्यमाह भगवानिति।

SRI SUBODHINI: He began to stay there only, where he was “shaved off”. He established the city of “Bhojakat”. He was still of an evil intellect. The “Bhoja” caste people are used to take away the clothes from the human corpses. With a view to show his decline in the caste and pedigree, at first the term “Yavana” has been used. He became a Yavana from being a Bhoja. “I will stay here until my death”. That is why, the name of this city became “Bhojakat”. By doing like this, he was not able to attain any goal in his life. He was eager to protect the unreal wrong vows and promises made by him, and he thought that there was no “blemish” in protecting them, In this way. He was now full of anger, being the eldest brother of Rukmani, and stayed there only, due to his vow.

After this, what our Lord did is being explained through the next verse.

भगवान्भीष्मकसुतामेवं निर्जित्य भूमिपान् ।

पुरमानीय विधिवदुपयेमे कुरुद्वह ॥५३॥

VERSE 53 Meaning: “Oh scion of the Kuru clan! Our Lord, in this way, having conquered all the kings, brought the daughter of “Bheeshmaka”, Rukmani to His own city and married her, as per the Vedic rites.”

श्रीसुबोधिनी : यदा सर्वथा निर्दुष्टा सर्वैस्त्यक्तममत्वा, तदापि भगवान् वीर्यशुल्केन विवाहं कर्तुम्, एवं प्रकारेण भूमिपान् निर्जित्य, गान्धर्वन्यायेन

तामगृहीत्वा, उपनयनवत् विवाहस्यापि संस्कारत्वात् सर्वसंमत्यर्थं स्वपुरीमानीय उपयेमे, विधानपूर्वकं विवाहं कृतवान्। क्षत्रियाः प्रायेणैवं न कुर्वन्तीति भगवानपि न कृतवानेव। किन्तु सद्बुद्ध्यर्थं वदतीति शङ्का स्यात्, तत्परिहरति संबोधनेन कुरुद्वहेति ॥५३॥

सर्वेषां सम्मत्या विवाहः कृत इत्यत्र निदर्शनार्थं महोत्सवमाह तदा महोत्सव इति।

SRI SUBODHINI: Our Lord saw that Rukmani was “blame free” in every respect and was also eager to marry Him. But when the assembled kings had not desired this, our Lord paid the “price” of His valour, and decided, that it was appropriate to marry Rukmani, in this way only. He then defeated all the assembled kings in a battle, and brought Rukmani along with him. But as a boy (of the first three castes) is made into a “twice-born”, through the purification ceremony of the “sacred thread” (Yagnopaveetam), here also, for a “bride”, the highest purification ceremony is the “marriage”, as per Vedic rites. Hence, with the consent of everyone, the Lord brought Rukmani to His own city, and married Rukmani, as per the Vedic rites. The “warrior” class, generally do not observe this, and He went through the Vedic rites for showing His good intellect only. Our Shri Mahāprabhuji says, that King Parikshit should not entertain any doubt like this, as he is a “scion of the Kuru clan”. Hence, “please have faith, that the Lord got married to Rukmani as per the Vedic rites in a proper way.”

“That the Lord married with the consent of everyone”, with a view to show this, the following verse is being given.

तदा महोत्सवो नृणां यदुपर्या गृहे गृहे ।

अभूदनन्यभावानां कृष्णे यदुपतौ नृप ॥५४॥

VERSE 54 Meaning: “Oh King! everyone had one pointed devotion to our Lord Shri Krishna, who is the Master of the Yadavas. In their homes at Dwaraka (Yadupuri) a great festival was celebrated (i.e. on the happy occasion of our Lord’s holy marriage).”

श्रीसुबोधिनी : नृणामिति न केवलं बन्धूनाम्, अपि तु सर्वेषामेवेत्याह। यदुपुर्यां द्वारकायाम्, तत्र न कोऽपि विसम्मत इत्यर्थः। यादवानामपि वैमनस्यं परस्परं संभवतीति तदर्थमाह अनन्यभावानामिति। ननु यादवा उद्धताः, कथमनन्यभावा जाता इत्याशङ्क्याह कृष्णे यदुपताविति। यदा यादवानां भगवान्पतिर्जातः, तदा ते तथा जाता इत्यर्थः। नृपेति सम्बोधनं विश्वासारथम्। यथा भवान् जात इति ॥५४॥

भगवता पारिबर्हमपस्मिन्विवाहे न प्राप्तमिति, तदभावे विवाहशोभा च न तथेति तदर्थमाह नरा नार्यः प्रमुदिता इति।

SRI SUBODHINI: In the verse the word “NRINAAM” (of various peoples) has been used to indicate, that, not only this festival was celebrated in the houses of our Lord’s relatives, but this festival was celebrated in the houses of everyone in the city. With a view to emphasize this, the word “Dwaraka – Yadupuri” has been used i.e. this entire “Yadupuri” celebrated a great festival. There was no one who opposed this festival. How is this possible, especially when Yadavas are known to entertain animosity and bad feelings among themselves? Answering this, it is said that “Let there be differences in opinion among them, but all of them had one pointed devotion and love for our Lord Shri Krishna, as our Lord is the Master of the Yadava clan. Thus, although by nature, the Yadavas could get excited easily, but being their Master, they had one pointed love for our Lord Shri Krishna. The addressing of the king as “NRIPA”

(Oh king!) has been made by Shri Sukadeva, to give faith in the Lord and, on what is being told.

In every marriage, the “bridegroom” gets gifts (dowry). As our Lord did not get any “gifts” from the side of the “bride”, was there less brilliance in this marriage? Answering this, through the next verse, the special brilliance seen in this marriage is being described.

नरा नार्यः प्रमुदिताः प्रमृष्टमणिकुण्डलाः ।

पारिबर्हमुपाजह्वरयोश्चित्रवाससोः ॥५५॥

VERSE 55 Meaning: “The men and women of the city, became very cheerful, having worn earrings of brilliant precious stones and having dressed themselves with very beautiful clothes, and they all gave a lot of “gifts” to the bride!”

श्रीसुबोधिनी : स्वयमलङ्कृताः पूर्णाः वरयोश्चित्रवाससोः अलङ्कृतयोरपि पारिबर्हमुपाजहुः। ननु नियमाभावत् किमिति तथा कृतवन्त इति चेत्, तत्राह वरयोरिति वरयोस्तथा कर्तव्यमेवेति। यथैव दाक्षिणात्याचारः ॥५५॥

विवाह एव प्रथममुपस्थित इति, अकस्माच्च भगवानागत इति विशेषतस्तदर्थमलङ्करणाभावेऽपि स्वभावत एवालङ्कृतेत्याह सा वृष्णिपुरीति।

SRI SUBODHINI: The ladies and gentlemen of the city of Dwaraka, dressed themselves fully. They made our Lord and the bride also get beautifully bedecked, and gave them a lot of presents and gifts. Although there is no rule or practice for the citizens to give gifts, why did they give this to our Lord and His bride? Answering this, it is said, that it is incumbent on everyone to give gifts to the bride and bridegroom. Hence they also gave. Like giving “Dakshina” to the Brahmins, after the performance of a ceremony!

The arrangements for the marriage were made even earlier. Our Lord also came there suddenly. Thus even though the city was not bedecked in a special way, but it was naturally beautiful, and this is being described, through the next verse.

सा वृष्णिपूर्युत्तभितेन्द्रकेतुभिर्विचित्रमाल्याम्बररत्नतोरणैः ।

बभौ प्रतिद्वार्युपक्लृप्तमङ्गलैरापूर्णकुम्भागुरुधूपदीपकैः ॥५६॥

VERSE 56 Meaning: "At this time, the city of Dwaraka, was looking very beautiful through the big flag staff pole (Indradwaja), various types of buntings, garlands, clothes, Toran and studded with stones. On each and every entry point (door), there was the beautification through auspicious signs and materials like water pots filled with water, incense, Dhoop and lamps were placed. All these added to the brilliance of the entire city."

श्रीसुबोधिनी : सा द्वारका उत्तभितैः ऊर्ध्वं स्थापितैरिन्द्रादप्युच्चैः स्वर्गपर्यन्त गतैः केतुभिः ध्वजचिह्नैरन्यैश्च बभौ। अथवा। इन्द्रकेतुः पारिजातः, सुधर्मादिश्च, अन्ये च कल्पवृक्षाः। विचित्राणि माल्यानि अम्बराणि रत्नमयानि तोरणानि च स्वभावत एव। विशेषतोऽपि प्रतिद्वारि उपक्लृप्तानि मङ्गलानि। आपूर्णाः कुम्भाः अगुरुधूपाः दीपाश्च। एवमुपरि मध्ये अधश्च निवासस्थानानां शोभा निरूपिता ॥५६॥

मार्गाणामाह सिक्तमार्गा इति।

SRI SUBODHINI: It looked as though that Dwaraka was touching the heavens! Such types of flags were seen beautifying this city! The city was filled with the heavenly Pārijaata and Sudarma trees and also Kalpaka tree was also there, beautifying the city. Various types of astonishing flowers, clothes and precious-stone studded Torans were used to beautify the city. Although naturally the city was brilliant, all these arrangements added more

luster to the city. On each door and entry point, every type of auspicious material was placed, like the pots filled up with water, incense Dhoop and bright lamps were pouring light all around. In this way, the top, the middle and the lower portions, where people lived, were all looking very beautiful.

Through the next verse, the pathways (streets) are being explained.

सिक्तमार्गा मदच्युद्धिराहूतप्रेष्ठभूभुजाम् ।

गजैर्द्वास्सु परामृष्टरम्भापूगोपशोभिता ॥५७॥

कुरुसृञ्जयकैकेयविदर्भयदुकुन्तयः ।

मिथो मुमुदिरे तस्मिन्संभ्रमात्परिधावताम् ॥५८॥

VERSE 57 AND 58 Meaning: "The "Mada" liquid was seen fallen from the elephants of the invited kings, on the street, and it looked as though, that the entire path was sprinkled and watered with it! On the entry point and doors, there were the small trees of bananas and betel nuts adorning them. The people of Dwaraka, joyously were seen going here and there, and in their midst the kings of Kuru, Srijaya, Kaikeya, Vidarbha Yadu and Kunti clans were also seen joyously moving about, conversing with each other."

श्रीसुबोधिनी : आहूता ये प्रेष्ठाः प्रियतमा राजानः तेषां मदच्युद्धिः गजगण्डनिःसृतमदैरेव सिक्तमार्गा जाता। अतो विशेषतः सम्मार्जनादौ नावकाशो जात इत्यर्थः। द्वारि तु कृतमित्याह द्वाःस्विति। परामृष्टाः परितः स्थापिताः ये रम्भादयः तैरुपशोभिता। जाते (ति) विवाहे पश्चादानीय कृतमिति परामर्शः। षड्विद्या अपि क्षत्रिया अन्योन्यवैरं विहाय स्वभावतो द्वेषयुक्ता अपि रुक्मिण्या सहिते भगवति मिथो मुमुदिरे। कौरवा दुर्योधनादयः, सृञ्जयाः पाण्डवाः, पाञ्चाला वा धृष्टद्युम्नादयः। ते ह्युभये अन्योन्यवैरिणः। कैकेया विदर्भाश्च।

तथा यादवाः कुन्तयश्च। ते त्रिविधा अपि परस्परविरोधिनः परस्परमेव मुमुदिरे। किञ्च। सभ्रमात्परिधावतां सम्बन्धिनोऽपि जाताः। उत्सवसंभृतिकरणार्थं तदीयाः सर्व एव व्यापृता जाता इत्यर्थः ॥५८॥

न केवलं यदपुर्यामेव सम्भ्रमः, किन्तु सर्वत्रैव लोके सभ्रमो जात इत्याह रुक्मिण्या हरणं श्रुत्वेति।

SRI SUBODHINI: The elephants, which belonged to the invited kings were seen shedding the “Mada” liquid, and it made the streets of Dwaraka look as though they were properly cleaned with water! Hence the people did not get an opportunity to make it more clean. On all the four sides, in the entry points and doors, the banana trees were installed, all through, and the city was seen, very much beautified with this. Our Lord now married Rukmani as per the Vedic rites, although He had already married Rukmani earlier! Everyone knew the event of our Lord’s marriage in this way. The 6 clans of warriors, who were enemies due to their very nature from their birth, they all now gave up their mutual enmity and hatred, and got great “bliss”, after having got “Darsan” of the Lord, along with Rukmani. The Kauravas like Duryodhana, the Pāndavas, the Pānchalas represented by Dhrishtadyumna — all of them mutually inimical to each other — the Kaikeyas and the Vidarbha people, the Yadavas and the “Kunti” people — these three clans are also mutually inimical. But now, all of them gave up their mutual hatred and animosity, and became cheerful to each other. They all participated in the joy of this big festival of our Lord’s marriage with Rukmani. They moved about and conversed with each other with great respect to each other and became the “relatives” of the Lord! With a view to make this festival a grand success, all of them enthusiastically participated in the same, with joy and love.

It is not, that only in “Dwaraka” (Yadupuri) these celebrations were seen. But in all places in this world, these celebrations were made. This is being described through the next verse.

रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः ।

राजानो राजकन्याश्च बभूवुर्विस्मिता भृशम् ॥५९॥

VERSE 59 Meaning: “Everywhere and in all places, this astonishing and welcome news of the “abduction” of Rukmani by our Lord spread, and on hearing this, kings, princesses and all others got the mirth and joy of a great “wonder”!”

श्रीसुबोधिनी : आश्चर्यहरणं भगवत्कृतं श्रुत्वा इतस्ततो गीयमानम् सर्वत्र श्रुतत्वात् असम्भावनारहितम्। राजानो विस्मिता जाताः, कथमेवं हतमिति। राजकन्याश्च विस्मिताः। अस्मानपि नेष्यतीति ॥५९॥

एवं विशिष्टानां परमोत्सवमुक्त्वा साधारणानामपि परमोत्सवमाह द्वारकायामिति ।

SRI SUBODHINI: Our Lord had abducted Rukmani in a very astonishing way, and this news was spread everywhere, by singing and through words. On hearing this news, the kings became very surprised and got astonished, and began to say, that how did the Lord do this abduction and brought Rukmani to Dwaraka? The princesses (of kings) got this news and began to wonder! They thought, that the Lord would “abduct” them too! As this story of the “abduction” was heard and told everywhere, the “impossible nature” of this event also got mitigated.

After describing these celebrations conducted by the prominent persons (kings and others), the celebrations

observed by the common people are being described through the next verse.

द्वारकायामभूद्राजन् महामोदः पुरौकसाम् ।

रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियः पतिम् ॥६०॥

VERSE 60 Meaning: "Oh King! the common people of Dwaraka, got great joy and happiness as they now got the "Darsan" of both our Lord Shri Krishna, who is the consort of Goddess Laxmi and Rukmani, who is the incarnation of Goddess Laxmi Herself."

श्रीसुबोधिनी : पुरौकसः साधारणाः नगरवासिनः नगरव्यापार एव निमग्नः। तेषामपि महान्मोदो जातः। यद्यपि तेषां विवेको नास्ति, तथा वस्तुसामर्थ्यादेव ते तथा जाताः। तदाह। रुक्मिण्या रमया लक्ष्म्या उपेतं सहितं कृष्णम्, स्त्रीणामेव हितार्थं अवतीर्णम्, श्रियः पतिं दृष्ट्वेति नित्यं हरिः श्रीसहितः। आविर्भावस्तु केवलेस्यैवेति पुरवासिनां नित्यं स्त्रीप्रधानानां तथा मोदो न भवेत्। अधुना तु पूर्णशक्तिरेकत्रैव जातेति महानेव मोदः संतोषो जातः ॥६०॥

इति श्रीभागवंतसुबोधिन्यां श्रीमल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित-
विरचितायां दशमस्कन्धविवरणे उत्तरार्धे पञ्चमोऽध्यायः ॥५॥

SRI SUBODHINI: The common people in the city are usually engaged in the performance of their duties, for eking out their living! They also got great joy and happiness now. Although, they lacked discrimination (Viveka), due to the glory of our Lord Himself, they got great joy and happiness. The glory of our Lord is being described. Our Lord has taken His incarnation for the purpose of doing good to the womenfolk. Our Lord is the husband of Goddess Laxmi. Now Rukmani is the Divine form of Goddess Laxmi Herself. Although the Lord is always with Goddess Laxmi, when He takes an

incarnation, He always gives "Darsan" by Himself only (i.e. alone only). In fact all the people of Dwaraka were always happy to have the "Darsan" of the Lord only, to which they are always used to. Our Lord being fond of His true women devotees, always lives in the midst of them and He always respects them with great love and affection. Hence on seeing the Lord now with His own wife, they all became very cheerful, thinking that the "total power" (POORNA SAKTHI) has now got joined with the Lord on our Lord getting married to Goddess Laxmi. Due to this they all got so much happiness and joy.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 54th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-पञ्चपञ्चाशोध्यायं॥

CHAPTER 55, CANTO 10,

SRI BHĀGAVATAM.

निरूपितो भगवतो भार्यायास्तु परिग्रहः

षष्ठाध्याये तु पुत्रस्य स्वीकारोऽत्र निरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In the previous chapter, our Lord had accepted Rukmani as His wife. In this chapter, His acceptance of a “son” is being described.

लोके हि पुत्रभार्याणां सम्बन्धे स्याद्वि संसृतिः ।

दुष्टभावेषु संसृष्टास्वत्र कृष्णेन मोचिताः ॥२॥

KĀRIKA 2 Meaning: “In this world, “Samsāra” (cycle of births and deaths) is experienced, after one has become related to a wife and a son. People have, through a wrong notion, an opposite “attitude or Bhāva” to our Lord. But all these were “liberated” (mitigated) by our Lord Shri Krishna.”

न चापि भगवान् कृष्णः कमप्यत्र निवारयेत् ।

भागिनं यत्र यो भागी निवृत्ते हरिसाद्भवेत् ॥३॥

KĀRIKA 3 Meaning: “Our Lord Shri Krishna does not give up or object to any of His “parts”. When His

“part” gets relieved or becomes free, then He comes and merges with our Lord Sri Hari.”

अतः शम्बर निर्मुक्तः पुत्रो जात इतीर्यते ।

पुत्रत्वं च न कालादे किन्तु स्वेच्छात एव हि ॥४॥

KĀRIKA 4 Meaning: “Hence, His son was released by Sambhara. This is told like this. This “sonship” is not due to the factor of “time” (Kaala) etc. But this has happened through the desire of the Lord only.”

तादृशस्य ही जीवस्य ततः कामकथोच्यते ॥४½॥

पूर्वाध्यायै : भार्येच्छया भगवता भार्या कृता। अत्रापि पुत्रेच्छया भगवता कामः पुत्रः कृत इत्याह कामस्त्विति।

KĀRIKA 4 ½ Meaning: “Due to this reason, the story of “desire” (Kaama) of the Jiva is being described (Kaama = desire = cupid).”

In the previous chapters, description has been made that Rukmani desired to become the “wife” of our Lord, and the Lord also, due to her desire made Rukmani his wife. Here also, there was a desire in the mind of “Pradhyumna”, that He should be born as a “son” for our Lord. Hence, our Lord accepted Pradhyumna, the symbol of cupid (Kaama) as His “son”. This is being described by Shri Sukadeva, through the following verse.

श्रीशुक उवाच—

कामस्तु वासुदेवांशो दग्धः प्रागुद्रमन्युना ।

देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “The Divine part of “Vaasudeva” viz. “the cupid” (Kaama) had been burnt previously, due to the anger of Lord Siva (Mahādeva),

He, desirous of getting his body back, surrendered to our Lord, and He got originated from our Lord, after first entering into Him.”

श्रीसुबोधिनी : कामस्योत्पत्तिर्न घटते कामेन हि भार्यायां प्रवृत्तिः। तत आत्मानं प्रति स्वस्याकारणत्वात्कामोत्पत्तिरसङ्गतेत्याशङ्क्य तु शब्देन निराकरोति। तत्र हेतुमाह **वासुदेवांश** इति। स हि न जीवः किन्तु वासुदेवस्यैव मोक्षदातुः। प्रपत्तिविघटनाय कामो माया च अंशद्वयं विनिर्गतम्, पुरुषे स्त्रियां च प्रतिष्ठितं जगद्व्यामोहयति, यथैव न प्रपन्नो भवति। स तु सर्वान् व्यामोहयन् मुख्याधिकारिणं महादेवमपि व्यामोहयितुं प्रवृत्तः। ततो रुत् रोगान् सर्वेषामेव द्राव्यतीति सर्वरोगनिवारकः काममपि रोगं मत्वा क्रोधेन ददाह। ततः प्रभृति नोदगतः कामो लोके प्रवृत्तः अधिष्ठाता शक्तिरहितो जात इति। नापि मोक्ष दाता भगवानवतीर्णः। यत्रायं विघ्नं वा कुर्यात्। यदा पुनः कृष्ण आविर्भूतः, तदा अक्षयं देहं सम्पादयितुं यथा रुद्रो न दहेत् तदर्थं तं भगवन्तमेव देहोपपत्तये प्रत्यपद्यत, सदेह एव ततो निर्गमिष्यामीति, पुनस्तत्र प्रविष्टः। स हि गोपिकाद्वारा कृष्णो समागतः। ते हि प्रथमं पुरुषरूपाः स्थिताः, पश्चात् स्त्रीत्वे जाते तत्र प्रवेशमलभमानः तद्द्वारा भगवति प्रविष्टः, तासां स्वभावतः पुरुषत्वात् तत उत्पत्तिमलभमानः ॥१॥

यदैव रुक्मिणी संबद्धा, तदैव तस्यां जात इत्याह **स एव जात** इति।

SRI SUBODHINI: There is no necessity for “desire” to be originated in our Lord, as desire is the cause for conjugal relationship with one’s wife. Due to this reason, the rise of “desire” is inappropriate with reference to our Lord (as there is no “other” apart from Him). Thus, there was no “desire” which arose in our Lord, which became the “reason” for the birth of Pradhyumna. But this doubt can arise in the mind of people. Hence with a view to remove this doubt, the word “Tu” (but) has been used. and the reason is given, that this “Kaama” (cupid) is a “part” of our Lord Shri Vaasudeva, who is the “giver of liberation” (MOKSHADAATA) and not a “Jiva”. With a

view to put obstacles in the path of devotees, from their “surrendering” (SARANAAGATI) to our Lord, from our Lord, two parts got originated viz. “Māya” and “Kaama”. These are established in the male and the female species respectively and the entire universe is “infatuated” through this. Through this “infatuation” only, a “Jiva” does not deem it important to surrender to our Lord. This “desire” infatuates everyone, but when it tried to lure even Lord Siva, who is the Lord of the universe, then Lord Siva, who cures all the diseases, treated this “lure of desire” also as a “disease” (Roga) and burnt this “desire” into ashes, through His anger. From this day, “desire” did not raise it’s head! Although it continued to exist and work in this world, it lost it’s strength (i.e. became weak). When our Lord Shri Krishna, manifested Himself, this “desire” wanted to have a “body”, which Lord Siva would not “burn” again! He desired to enter into our Lord Shri Krishna, so that he will have the same “form” of our Lord’s nature. “I will manifest now with the same form”, with this resolve, “desire” entered into our Lord! The way and method, through which this “desire” entered into our Lord, is being explained. When both the “parts” of Shri Vaasudeva viz. “Māya” and “Kaama” (desire) manifested, the aspect of “Kaama” (desire) began to “stay and reside” in the “male” (Purusha) and “Māya” began to “stay and reside” in the “female” (Stree). The aspect of “desire” began to live and stay in “Agnikumara”, who was a “male”. But when “Agnikumara” himself, took a “female” form, then this “desire” could not continue to remain in the “female” body. He, then, got out of this “female” body, and entered into our Lord. Our Shri Mahāprabhuji says, that this “desire entered into our Lord through the Gopis of Vraja” (SAHA GOPIKAA

(Mahadeva).

DWARA KRISHNE SAMAAGATAHA). This “secret” of this aspect is being told, that these Gopis were, in reality, “Males” only and hence, “creation” was not possible in these “male” bodies. Having thought like this only, “Kaama” (desire) entered into our Lord, for “origination” (Utpathi).

When Rukmani got fully related to our Lord (SAMBANDH), then only the form of “desire” (Kaama) viz. Pradhyumna got manifested. This is being explained below.[ie “desire” took birth as “Pradhyumna]

[LEKH: The word “fully related” used here denotes, that despite the “relationship” of our Lord with the Gopis, who were the forms of the Vedas, Upanishads etc. only with Rukmani, the Lord decided to accept the status of “husband” (PATITWAM).]

स एव जातो वैदर्भ्या कृष्णवीर्यसमुद्भवः ।

प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥२॥

VERSE 2 Meaning: “He only took “birth”, through the strength of the “power of action” of our Lord Shri Krishna, from Rukmani and became famous as Pradhyumna and He was not in any way lower than our Lord Himself (i.e. He was equal to our Lord).”

श्रीसुबोधिनी : वैदर्भी भक्ति प्रधानेति। भगवतो वीर्यमत्र क्रियाशक्तिः, नत्वनमयम्। क्रिया हि सतो भवति। चिद्रूपः स्वयम्। सदंशमेवापेक्षते। सदंशे निर्गलितं रूपं क्रियाशक्तिरिति क्रियाशक्तौ आविर्भूतः। तदुक्तम्। कृष्णवीर्ये समुद्भवो यस्येति। एवकारो जीवान्तरप्रवेशाभावाय। अत एव लोके प्रद्युम्न इति विख्यातः। प्रकर्षेणद्युम्नं यस्मादिति। रुक्मिण्यंशसम्बन्धात् आनन्दांशोऽपि तत्र सिद्धः। उत्पादकश्च प्रद्युम्न इति तस्यामिलषितमेव नाम जातमित्युक्तम्। एवमपि भगवदिच्छा चेन्नानुगता स्यात्, तदा अक्षयदेहो न भविष्यतीति भगवत्सारूप्यं प्राप्तवानित्याह पितुः सर्वतोऽनवम इति। अवमः क्षयः केनाप्यंशेन अन्यून इत्यर्थः ॥२॥

एतन्मध्ये नारदेन शम्बरो बोधितः। यावदय निर्दशो न भवति,
तावन्मारणीयः। अन्यथा भगवद्भस्तस्पर्शे अवध्यो भविष्यतीति। स हि कामस्य
शत्रुः। यदा सर्वेषामेव भागो निर्मुक्तो भवति, तदैव भगवान् पुत्रत्वेन ग्रहीष्यतीति।

* एवमुक्तस्य शम्बरस्य वृत्तान्तमाह।

SRI SUBODHINI: Devotion (Bhakthi) to our Lord is the most important aspect or “Bhāva” of Rukmani. The word “Veeryam” denotes “energy”. Does it mean that like ordinary people, this denotes the “energy” generated from “food”, and the Lord also generated this “Veeryam” (energy) in this “human” way? People get into this doubt and “delusion”. With a view to remove this “delusion” (Bhrama), the reference made, in this verse, to the “Veeryam” (energy) pertains to the “power of action” (KRIYASAKTHI) of our Lord, and not to the human “food-created or generated energy”. Our Lord’s “power of action” is generated from His Divine truthful nature (Sadamsa). “Kaama” or desire is a part of “Chit” or “consciousness”. The purport of this is, that the “body” of Pradhyumna belonged to the “Divine truthful” nature or part of our Lord. Due to this, “desire” (Kaama) wanted to get related to the “Divine truthful” nature of our Lord, so that he can manifest with a “body”, as usually a “body” is made from the “Divine truthful” nature of our Lord only. The power of action is imbedded in this body made from the “Divine truthful” nature of our Lord! That is why, the reference has been made, in this verse to “origination through Lord Shri Krishna’s Veeryam (energy)” i.e. Pradhyumna got manifested through the “power of action” of our Lord. The word “YEVA” (only) has been used to reemphasize, that in this manifestation of Pradhyumna, there is no “Jiva” or a “being” (who is subject to “Karma”, births and deaths). This is the

reason, that He became famous in this world as “Pradhyumna”. In other words, He exhibited very special “strength” and “brilliance”. He, in this way, got His desired “name”. But all this happened due to the will and desire of our Lord, which enabled him to get a “never declining and ever existing” body. He was equal to our Lord, in His form and was seen as not being “lower” in any way, in comparison to our Lord Himself.

In the meantime, sage Narada, informed the demon Sambara, that Pradhyumna should be killed, even before He becomes 10 days old. If this is not achieved, then due to the “touch” of our Lord’s hands, this boy will become “unkillable” i.e. none will be able to “kill” Him! Sambara was the enemy of “Kaama” (desire = cupid). When this “boy” will get freed from all the other “parts”. then our Lord will accept Him, as His own son. On hearing these words of the sage Narada, Sambara took action. This is being described through the following verse.

तं शम्बरः कामरूपी हत्वा तोकमनिर्दशम् ।

स विदित्वात्मनः शत्रुं प्रास्योदन्वत्यगादगृहम् ॥३॥

VERSE 3 Meaning: “Sambara, being capable of taking any form, as per his own desire and will, realizing Pradhyumna as his enemy, abducted this boy within 10 days of his birth, and flung him away into the ocean, and came back to his home.”

श्रीसुबोधिनी : कामरूपी स्त्रीरूपेणान्तः प्रविष्टः। कातरूप-मस्मिन्वर्ततइतिसजातीयेन सजातीयो हत इति न रक्षकैर्देवैः स रक्षितः। अत एवानिर्दशं दशाहात्पूर्वमेव तोकं बालकं: हत्वा। न निर्गतानि दशाहानि यस्येति। अहःशब्दस्य लोपः। हरणे हेतुमाह आत्मनः शत्रुं विदित्वेति। वाक्यान्तरान्नारदादित्यध्यवसेयम्। उदन्वति समुद्रे प्रास्य गृहमगात्, गृहं गतः। बालो हि न मारणीय इति। कालेनानुपभुक्तः सर्वस्याप्यादरणीयो

भवतीति प्राकृतं तं मत्वा समुद्रे क्षिप्तः, स्वयमेव समुद्रो भक्षयिष्यतीति समुद्रे प्रक्षिप्तवान् ॥३॥

ततः समुद्रो विपरीतं कर्तुं मत्स्यग्रासं कारयित्वा तस्यैव गृहं प्रेषयामासेति निरूपयति तं निर्जगार बलवानिति।

SRI SUBODHINI: Sambara, who could take any form, took the form of a “woman”. He came into the house. As Sambara was really a “male”, and had “desire” in him also, being the same type (male), he “abducted” this boy. Hence even the celestial deities guarding the “boy” did not protect him. as he was taken away before the end of 10 days. Why did he “abduct”? Answering this, it is said, that this “boy” was his “enemy”, and hence he “abducted” him, Narada had got this knowledge. Sambara had thrown this boy into the ocean and came back to his home. Why did he not kill the “boy”? Instead, why did he throw the boy into the ocean only? Answering this, it is said, that he had an order that, “this boy should not be killed” i.e. this boy cannot be “eaten” by the factor of “time” (Kaala) [Note: Everyone else is the “food” for time (Kaala).] Hence, such a person on whom “time” has no influence or power, is respected and honoured by everyone. But Sambara thinking Pradhyumna to be an “ordinary human baby”, flung him into the sea, with the thought in his mind, that the ocean itself will kill the boy!

But, the ocean did exactly the “opposite” to what Sambara thought. This boy was made to be eaten by a “fish”, and the “fish” was sent to the house of Sambara. This is being dealt with, through the next verse.

तं निर्जगार बलवान्मीनः सोऽप्यपरैः सह ।

ततो जालेन महता गृहीतो मत्स्यजीविभिः ॥४॥

VERSE 4 Meaning: "A huge and strong fish had swallowed the boy. Later this "fish" along with the other "fish" was captured by fisherman through a big net."

श्रीसुबोधिनी : स हि सचेतनो बालकः। गिलने प्रतिबन्धं करोतीति तदर्थमाह बलवानिति। सोऽपि मीनैरपरैर्दुर्बलैर्मिनैः सह तदीयः महता जालेन गृहीतः। ततोऽपि जालस्य महत्त्वं बलवत्त्वं च। मत्स्यजीविभिरिति तेषां तदुद्यमः सहजः। अतो नात्र अधिकः प्रयासो निरूपणीयः ॥४॥

ततः शम्बरः कैवर्तानामधिपतिः प्राप्तमहामत्स्यैः कैवर्तैः स मत्स्यः तस्मै दत्त इत्याह तं शम्बरायेति।

SRI SUBODHINI: The boy was very small, but he was "brilliant" and fully conscious. Hence he could pose a problem in being swallowed. Hence it is said, that the fish which swallowed him was big, and was not an ordinary one. He was also very strong. With a view to prevent the boy from creating any trouble in being swallowed, a very huge fish swallowed the boy. But this big fish, along with other small fish were captured in a huge net by fishermen. In this way the strength and the big nature of the "net" also are being explained. The fish which was captured (i.e. the big fish) was alive, as the big fish try to live as much as possible. Hence there is no further necessity to explain this.

Later the leader of the fishermen gave to Sambara, the big "fish". This is explained through the next verse.

तं शम्बराय कैवर्ता उपाजहुरुपायनम् ।

सूदा महानसं नीत्वावद्यन्स्वधितिर्नाद्भुतम् ॥५॥

दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन् ।

VERSE 5 Meaning: "The fisher folk brought the big fish, and gave it as a present to Sambara. The cooks

brought it to the kitchen and cut this big fish into two and saw the "boy" in its' stomach. This boy was given to Māyawati"

श्रीसुबोधिनी : उपायनमुत्कृष्टोपहारम्। सोऽप्यविचार्यैव सूदेभ्यः पाचकेभ्यो घातकेभ्यो वा दत्तवान्। सूदाः पुनः महानसं स्थानं नीत्वा अवघ्नन्। ततः अद्भुतं बालकं तस्य उदरे दृष्ट्वा मायावत्यै न्यवेदयन्। सा हि रतिः कामस्य भार्या आसीत्। ततो दग्धे कामे तद्भार्या यदा शम्बरेण नीयते, तदा माया तस्यां प्रविष्टा। तदा मायावतीति नाम प्राप्तवती। सा च तेन प्रतिक्षणं मायया मोहितेन पाकाध्यक्षा निरूपिता। ततो बालकः मायावत्या दृष्टः।

कोऽप्ययं कपटेन मां ग्रहीष्यतीति भयाच्छङ्कितचित्ता जाता, ततो नारदः पुनरागत्य तां बोधितवानित्याह नारदोऽकथयदिति।

SRI SUBODHINI: The word "UPAAYANAM" denotes "exquisite gift". The demon also, without thinking sent it to the kitchen, or to those who butcher such animals, in the royal household. This fish was taken to the kitchen by the cooks and after killing it, when they opened it's stomach, they saw a wonderful boy inside the stomach! This "boy" was given to Māyavati. Māyavati, who was also known as "Rati", is the wife of cupid (Kaamadeva). When cupid was burnt up by Lord Siva, through His anger, then his wife Rati, was brought by Sambara. As the Lord's power of "illusion" (Māya) had entered into her, she was named as Māyavati also. She was made the "chief" of the kitchen, as Sambara was affected by this Māyik power at all times! Later Māyavati saw this boy.

After seeing this boy, she got a doubt in her mind, coupled with fear, that "whosoever is this "boy", definitely, will catch me". Later sage Narada came there and made her understand the situation, through the following verse.

नारदोऽकथयत्सर्वं तस्याः शङ्कितचेतसः ।

बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम् ॥६॥

VERSE 6 Meaning: “The sage Narada told the doubting Māyavati, as to who this boy was! How was he born and for whom! How did he enter into the stomach of this fish? He made her aware of this entire story.”

श्रीसुबोधिनी : बालस्य तत्त्वं कामत्वं उत्पत्तिं कृष्णानारदप्रेरणया शम्बरद्वारा मत्स्योदरनिवेशनम्। ततोऽन्नागमनं तु स्पष्टमेवेति त्रयमुक्तम्। सात्त्विकं राजसं तामसं च। यद्ययं मत्स्योदरे न निविष्टः स्यात्, तदाग्रे भगवतः कामात् स्त्री विवाहा अयुक्ताः स्युः ॥६॥

ततस्तया ज्ञात्वा स गृहीत इति वक्तुं तस्याः स्वरूपमाह सा चेति।

SRI SUBODHINI: This boy is “Kaama”, and has got originated from our Lord Shri Krishna! “I had inspired Sambara to throw him into the ocean, and he was swallowed by this fish!” In this way, the sage Narada made her realize, all the facts which are Satwik, Rajasik and Tamasik in nature. If this boy had not entered into the stomach of this fish, the later marriages of our Lord with “women”, with “Kaama” (desire) in His mind, would have been seen, as inappropriate.

Later when Māyavati understood the real nature of this boy as “her real husband” (Kaamadeva), then she accepted the boy. With a view to explain this, through the next verse, the real nature and form of Māyavati also is being explained.

सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी ।

पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती ॥७॥

VERSE 7 Meaning: “The wife of Kaamadeva, by the name of Rati, who was full of noble fame, was, indeed,

eagerly waiting for the “origination” of the burnt-up body of her husband.”

श्रीसुबोधिनी : तस्याः आकाङ्क्षित एवायं स्थितः। चकारस्त्वर्थसमुच्चयार्थः। नारदः अकथयत्। साप्याकाङ्क्षायुक्तेति। कामस्यैव पत्नी, न तु कामेन यस्य कस्यचित्। रतिरिति तस्या नामेति प्रसिद्धिः। अनेन लोकेऽपि तस्या निन्दाभाव उक्तः। यथा कामः पुरुषेषु, तथा रतिः स्त्रीषु प्रतिष्ठितेति प्रसिद्धिः। किञ्च यशस्विनी प्राप्तयशाः। अतो यशःसम्बन्धात् नापकीर्तिसम्भावना। नन्वेतादृशी भर्तृमरणे वैधव्यधर्मपरिपालनाय योग्या कथं रूपान्तरस्थपतिं गृहीतवती, तत्राह पत्युर्निर्दग्धदेहस्येति। न हि पतिर्मृतोऽस्ति। अन्यथा जगदुत्पत्तिरेव न स्यात्। किन्तु देह एव दग्धः, तस्योत्पत्तिमेव प्रतीक्षते ॥७॥

तस्यास्तत्तागमने हेतुमाह निरूपितेति ।

SRI SUBODHINI: This “Kaamadeva” (cupid) was also waiting for his wife, with eagerness and expectations! In other words, he was eagerly waiting, as to when he will attain his wife Rati and where? By thinking like this and having desired for the same, he waited. The word “Cha” (and) used here, denotes, that both of them were eagerly waiting for each other. The sage Narada told that Rati also was waiting for her husband only, and she is the wife of Kaamadeva only. She is famously known as “Rati” only! Due to this, there is no “blame” attached to her, in this world also. In the minds of the “male” population, and in all “females”, “Rati” is established firmly. This is well known to everyone. The special factor here is, that “Rati” has attained “fame” (Yash), and due to this, she will never be seen with “infame” (notoriety). After the death of her husband, for her, the observance of the vow “widowhood” was the appropriate step. But as her husband had not died — as his body only was burnt — she did not observe this vow of being a widow. If this “Kaamadeva” had fully

died, then, there will be no “origination” of this universe at all. But as the body has been burnt up, she was eagerly waiting for the origination of the body of her husband only.

The reason for “her” coming into Sambara’s household is being explained.

निरूपिता शम्बरेण सा सूपौदनसाधने ।

कामदेवं शिशु बुद्ध्वा चक्रे स्नेह सदार्भके ॥८॥

VERSE 8 Meaning: “Sambara had appointed her to cook for him, rice and dal, in his kitchen. There she got this boy, and this boy being the Kaamadeva (her husband), she began to love him fully.”

श्रीसुबोधिनी : सूपौदनानां पाचने। सा हि मायां जानाति सूपकाराणाम्। तन्माया प्राणहारिणी भवतीति तद्रक्षार्थं पाकस्थाने नियुक्ता। अनेन भक्ष्यभोज्यादिसम्पत्तिः तस्याः सिद्धा। लोकाः तस्याः पुत्रत्वेन तं जानन्ति। सा तु न पुत्रत्वेन तं प्रति पालितवती, अपि तु काममेव बुद्ध्वा, तत्रापि देवं पतिं शिशुत्वेन समागतम्, अर्भके स्नेहं चक्रे ॥८॥

ततोऽल्पेनैव कालेन मत्स्योदरसम्बन्धात् भगवत्सम्बन्धाच्च सप्तम एव वर्षे यौवनं प्रादुर्भूतमित्याह नातिदीर्घेण कालेनेति।

SRI SUBODHINI: Sambara had appointed her in the kitchen to cook rice and dal, as Sambara knew very well the “deceiving nature” of the cooks, as they could even cause the death of their masters. He was eager, then, to protect himself from his cooks.

Hence he made her work as the “chief” in the kitchen to supervise everyone, and for the sake of his own protection. In this way, as she had enough to eat, everyone thought that this “boy” was her son only. But she did not go near this boy with the attitude as her son, but as her own husband, Kaamadeva. She loved him as such.

when they see such "beauty". Usually, women have, in the first instance, bashfulness, and this indicates the "desire" in them for it's fulfillment. Māyavati also showed this bashfulness, with a view to attain the conjugal "bliss" from her husband. In this way, through her eyes and through her service, she expressed her love for her husband, as she was a chaste lady. She was Rati herself, his real wife, and hence she desired this conjugal happiness. Pradhyumna was born out of the power of action of our Lord and hence, he had the lack of "knowledge" (Jnana) and this "lack of knowledge", made the difference between our Lord Shri Krishna and Shri Pradhyumna. If he had also the "power of knowledge" (Jnana Sakthi), then he would have been equal to our Lord.

तामाह भगवान्कार्ष्णिर्मातस्ते मतिरन्यथा ।

मातृभावमतिक्रम्य वर्तसे कामिनी यथा ॥११॥

VERSE 11 Meaning: "Pradhyumna, the son of our Lord Shri Krishna told his mother, "Oh mother! Your intellect has become the opposite! You are showing your feelings and acting like a "lover" (Kaamini) by giving up your motherly attitude."

श्रीसुबोधिनी : तामाहेति। भगवान् धर्मपरः, यतः कार्ष्णिः। मर्यादार्थमवतीर्णः। सदानन्दाङ्कुरोऽपि सदानन्द एवेति अपेक्षाभावाद्वा तथोक्तवान्। मातरिति सम्बोधनात् अज्ञानम्। व्यवहारे तथात्वात्। अनेन कामस्य धर्मविरोधित्वं सहजं निरूपितम्। अन्यथा मातृपदमुच्चार्य पश्चात्तस्यां सङ्गं न कुर्यात्। लौकिकी भाषेयमिति न पारमार्थिको विरोधः। माता हि मानं पालयति स्वस्य अन्यस्य च। न हि विवृतेष्वङ्गेषु मानं तिष्ठति। अतः सर्वप्राणिनामेव माता संरक्ष्या। अतो मातृभावं परित्यज्य गुप्तं कामं दूरीकृत्य यथा कामिनी प्रकटकामा तद्वद्वर्तते इति ॥११॥

was looking very beautiful!

तदा तिरोहितज्ञानमेनं मत्वा अज्ञानादुक्तमनुक्तमिति बोधयति
भवान्नारायणसुत इति।

SRI SUBODHINI: As He was the Lord Himself, He was interested to protect Dharma. Being the son of our Lord Shri Krishna, and as he had got manifested to establish “order” (Maryada), and as He is of the nature of eternal blissful nature (Sadaanandaroopa), being born of our Lord, He never wanted or desired for anything. Because of this, he told “Oh! My mother!” Through this “addressal” He exhibited His “ignorance” (Ajnana). But as this happened in a “worldly” situation, “desire” becomes an “enemy of Dharma”. This is what is indicated. If He had not uttered, in this worldly way, the word of “mother”, and later, also not have any relationship with her, from this, we have to conclude, that Pradhyumna had uttered these words only, from a mere “worldly” point of view i.e. this is a worldly way of talking, and not from the point of view of “eternal values” (Pāramāarthikam). Thus there is no “opposition” or prejudice at all. A mother always protects the honour of herself and all others. Hence Pradhyumna told her that “You are giving up your motherly Bhāva or attitude and behaving as though you are a lover, expressing your desire.”

Māyavati, now understood that Pradhyumna has completely forgotten his previous self (as Kaamadeva). Hence she realized that Pradhyumna has spoken his words, out of ignorance of his real nature. Hence she treated his words, as though they were not spoken at all. She decided to make him understand his former self as Kaamadeva! Rati (Māyavati), through the next verse makes him understand his own self.

रतिरुवाच—

भवान्नारायणसुतः शम्बरेण हृतो गृहात् ।

अहं ते दयिता पत्नी रतिः कामो भवान्प्रभो ॥१२॥

VERSE 12 Meaning: “Rati told, “You are Lord Shri Krishna’s son! Sambarāśura had abducted you from the birth chamber. I am your wife “Rati”, and you are “Kaamadeva Himself” (cupid).”

श्रीसुबोधिनी : स हिं शम्बरं पितरं तां च मातरं मन्यते। तन्निषेधार्थमाह नारायणसुत इति। एकनिषेधेनैव इतरस्य सिद्धत्वात्। स्वरूपं चाग्रे वक्तव्यमिति निरूपयति। नारायणपुत्रः कथमत्रागत इत्यत्रोपपत्तिमाह गृहाच्छम्बरेण हृत इति। साधारण्यपि धात्री मातृवदेव परिपाल्येति चेत्, तत्राह अहं ते दयिता पत्नीति। दयितात्वान्नोक्तस्त्यागं नार्हति। पत्नीत्वान्न वेदतः। तथापि लोके प्रसिद्ध्यभावात् कथमेवमिति चेत्, तत्राह रतिरिति। भवांश्च काम इति ॥१२॥

कामस्य कथमत्र शत्रुगृहे स्थितिरिति, तत्राह एष त्वेति।

SRI SUBODHINI: Perhaps Pradhyumna thought that Sambara was his father and Māyavati his mother. Thinking like this, Māyavati decided to make him understand the real situation. She told him that “You are the son of Shri Nārāyana. Due to this, Sambara is not your father. I am not your mother either. You are the son of Shri Nārāyana.” If the boy were to ask her, as to how he had come here, in spite of being the son of Shri Nārāyana? To this she replies, even before being asked that, “Sambara has brought you from the “birth house”, having “abducted” you! “If the boy were to tell, as to whether he has been reared by Māyavati like any other “nurse”? To this she replied, “I am your wife, Rati.” Being your own wife, I am not deserving to be given up, even from a worldly angle. Being your real wife, you cannot give me up, even from the point of view of Veda,

the Sastras etc.” If the boy were to say, “No one knows about this in this world”, Rati answers this by saying, that, “I am Rati, your wife and you are my husband Kaamadeva”!

“If I am Kaamadeva, then how come I am here in the house of my enemy? Through the following verse, the answer is given.

एष त्वाऽनिर्दशं सिन्धावाक्षिपच्छम्बरोऽसुरः ।

मत्स्योऽग्रसीत्तदुदारादिह प्राप्तो भवान्प्रभो ॥१३॥

VERSE 13 Meaning: “This demon Sambara, flung away your body, when you were not even 10 days old, into the ocean. There a huge fish swallowed you! You came to us, after getting out of the stomach of this fish.”

श्रीसुबोधिनी : एष त्वामिति। असुरत्वात्तथाकरणम्। मत्स्यो हि स्वज्ञातिघातो। तदुदारादिह प्राप्त इत्यनेनसोऽपि हतो निरूपितः ॥१३॥

शम्बरः परमवशिष्यते, अतस्तं जहीत्याह तमिममिति ।

SRI SUBODHINI: Why did this demon Sambara did this cruel act? “In other words, he threw you away, into the ocean, when you were not even of 10 days old. You were swallowed by a big fish and from it’s stomach you have been taken. In this way Sambara not only attempted to kill you but, also killed the fish also.”

Sambara is alive now. Through the next verse, she told Pradhyumna “to kill Sambara”.

तमिमं जहि दुर्धर्ष दुर्जयं शत्रुमात्मनः ।

मायाशतविदं त्वं च मायाभिर्मोहनादिभिः ॥१४॥

VERSE 14 Meaning: “Please kill this unconquerable and unmatched foe Sambara, who is your enemy! He is aware of countless ways of conjuring “Māyik” (illusory) actions and ways. Hence kill him, by infatuating or

making him come under the control and web of Māyik power only.”

श्रीसुबोधिनी : सावधानत्वाय तस्य गुणानाह दुर्धर्षं दुर्जयं शत्रुं मायाशतविदमिति। दुर्धर्षत्वात् न लौकिकोपायेन मारयितुं शक्यः। अनेन विषदानादिप्रकारा अपि व्यावर्तिताः। दुर्जयत्वात् क्षत्रियधर्मेणापि मारयितुमशक्यः। शत्रुत्वान्नोपेक्षणीयः। आत्मन इति। घातादेव निवर्तते, नान्यथेति सूचितम्। तर्हि अलौकिकयुद्धेन मारणीय इति पक्षं निवारयति मायाशतविदमिति। तर्ह्यवध्यः कथं मारणीय इति चेत्, तत्रोपायमाह। त्वं च मायाभिर्मोहनादिभिः सहितः इमं जहि। आदौ मोहय, ततस्तन्मायाः प्रतियोगिमायाभिर्दूरीकुरु। असुराणां हि माया भगवानिति, तस्मादेवंवित् सर्वैरेव प्रकारैः उपासीते। तं उपासनायास्तुल्यत्वात्। अनेकधोपासकस्य विशिष्टत्वाच्च मोहनादिभिर्मायाभिस्तन्मायादूरीकरणं युक्तमेव ॥१४॥

ननु यथा ममाज्ञानम्, एवं तस्यापीति, ज्ञाने सत्येव अपकारित्वात्, न मारणीय इति चेत्, तत्राह परिशोचतीति।

SRI SUBODHINI: With a view to “caution” Pradhymna, Māyavati is explaining the qualities of Sambara. He is “unmatchable” i.e. no one can face or match him in a fight! Hence he will not die, through poisoning or any other “worldly” methods. He is unconquerable i.e. no one can become victorious, through giving a “battle” with him. Hence, he will not die, through the actions of the “warrior” class (i.e. fighting). Can we afford then to ignore him? Not at all — as he is our enemy. Can he be killed through “supernatural” fighting? This also is not possible, as he knows countless ways of fighting “Māyik” wars. Hence he is beyond ordinary ways of “killing” also! How can we then destroy him? “You kill him by infatuating him through your power of Māya! At first “infatuate” him i.e. put him in the daze of “delusion” (Bhrama). Then remove him from his “Māyik” powers, by using your own opposite

Māyik powers. The Lord of the demons is "Māya". Hence you also take the help of this Māya, and kill this demon. As Sambara has attained his Māyik powers, through his worship of the Lord of the demons, and as he is strong only due to this reason, you should use your own "Māyik" power, and remove and destroy his "Māyik" abilities. This is the only course of action necessary to be taken.

"Like I have "ignorance", even he has "ignorance" (Ajnana). Only on the rise of "knowledge", the "evil deed" done by Sambara will become known. Hence is it necessary to kill him? To this question, the answer is given through the following verses, on the consequences of this question.

परिशोचति ते माता कुरीव गतप्रजा ।

पुत्रस्नेहाकुला दीना विवत्सा गौरिवातुरा ॥१५॥

प्रभाष्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने ।

मायावती महामायां सर्वमायाविनाशिनीम् ॥१६॥

VERSES 15 and 16 Meaning: "Like when the child butterfly flies away, it's mother, thinks about it's child only; in the same way, your mother also, on your becoming "abducted" would be sorrowing! Like a cow becomes anxious without her calf, in the same way, your pitiable mother also is worried and unhappy through her affection and love for you!" In this way, Māyavati, blessed and gave to the noble and exalted Pradhyumna, the powers of "Mahāmāya" (greater illusory powers), so that he can destroy all the "illusory" powers." (of Sambara).

श्रीसुबोधिनी : माता हि दयापात्रम्, अतस्तदुःखदूरीकरणार्थं मारणीय एवेति भावः। ते मातेति सम्भावनया वदति तस्या रुक्मिणीत्वं वा वैदर्भीत्वं

वा न शोकनिवारकमिति तत्रोक्तम्। कुरुरी विवेकरहिता, सा रात्रौ शोचति। अनेन निद्राभावोऽपि सूचितः। गतप्रजेति शोकहेतुः। गता केनचिदपहता प्रजा यस्याः। नष्टायां पुनरावृत्तिशङ्काभावात्तथा न शोकः। सापि प्रजा पुत्ररूपेति नान्तःशोकमात्रं जनयति, किन्तु सर्वदेहेन्द्रियाणां सर्वक्रियाराहित्यमपि करोतीत्याह पुत्रस्नेहाकुलेति। पुत्रस्नेहोऽत्यन्तं व्याकुलतां सम्पादयतीति लोकप्रसिद्धिः। किञ्च। पितृभ्रात्रादिभिः विरोधात् परित्यक्ता। एवं बन्धुविरोधेन मातृपक्षसहायाभावात् दीना पुत्रेणैव समाहिता भवति। अतस्तदर्थमपि गन्तव्यमित्यर्थः। किञ्च। विवाहप्रभृतिमनःपरितोषाभावात् जाते पुत्रे पित्रादयः मानयेरन्। तस्मिन्नपि गते चिन्तया आतुरा अपि भविष्यतीत्याह आतुरेति। आतुरो ज्वरी। विवेकेन सर्वसमाधानं भविष्यतीति चेत्। तत्र दृष्टान्तमाह गौरिवेति। वत्साभावे यथा गौः। तस्या हि न क्वापि ममता, सर्वा ममता वत्स एव भवति। अन्येषां तु विभक्ता ममता भवति। अतो गौर्दृष्टान्तीक्रियते सर्वत्र। इयं च सर्वतो ममतामाकृष्य त्वय्येव स्थापितवतीति गोतुल्या भवति। एवं निरूपणमात्रेण कार्यं न सिध्यतीति। एवं प्रभाष्य विद्यामपि ददौ। स्त्रीदत्ताया विद्यायाः तदैव सिद्धिः। प्रद्युम्नो हि विद्याग्रहणयोग्यः, नाम्नैव प्रसिद्धत्वात्। महात्मन इति विद्या फलिष्यतीति सूचितम्। सा विद्या स्वस्मिन्नागता मायैवेति ज्ञापयितुं मायावतीत्युक्तम्। दैत्यादीनामिव माया साधारणी भविष्यतीति तद्व्यावृत्त्यर्थमाह महामायामिति। इयं हि सर्वानेव भगवदंशान् व्यामोहयितुं प्रवृत्ता महामाया। ननु दैत्यानां भगवानेव माया भवतीति कथमस्या महामायात्वम्, तत्राह सर्वमायाविनाशिनीमिति। तत्र हि स्वल्पाभिव्यक्तिः स्वधेत्यादावि, परव्यामोहार्थं तद्रूपो भूत्वा पालयति। न तु तेषां मोक्षं प्रयच्छति। अतो बाधकेषु जीवचैतन्यमिव तदपि तिरोभूतमिति सर्वमायाविनाशित्वम् ॥१५-१६॥

ततः प्राप्तविद्यः अक्लिष्टकर्मा ज्ञापयित्वैव मारयिष्यामीति विद्याप्राबल्यं वक्तुमाह्वानमाह स च शम्बरमिति।

SRI SUBODHINI: Certainly, one's mother deserves compassion. Hence with a view to remove her sorrow, "You have to kill Sambara without fail". This is the purport. Here the word "mother" has been used in it's "ordinary" sense. Hence "your mother's status as

“Rukmani” or “the daughter of the king of Vidarbha” cannot remove the sorrow, caused by your loss. “The wealth of her brother Rukmi also cannot remove this sorrow”. Being the daughter of the Vidarbha king denotes, devotion to our Lord, in her heart. Hence the possibility of sorrow arising is ruled out. But this separation from the son is a sorrow, which even this Bhakthi or devotion to our Lord cannot mitigate or remove! The reason being that someone has “abducted” her son, and there is intense sorrow due to this. She has lost her power of discrimination (Viveka) and hence, she is sorrowing like a butterfly! In the night she becomes filled with sorrow, and due to this, she does not get any sleep at all. If a son goes away and there is the surety, that he will return after some time, then the mother will not get this type of sorrow. But there is no certainty of “your return” to her! Moreover, the child lost is a son, and not a daughter, as the loss of a son usually, not only gives rise to sorrow in one’s mind, but it destroys the strength of all the senses, body etc. together with their power of action!” Hence, your mother is very unhappy due to the loss of her son. This love gives rise to extreme sorrow. This is well known in this world. Due to “opposition and enmity”, her brother and father have been separated. Due to this, even relations of the mother’s side do not render any help. In fact they do not even speak comforting words. “All this has made your mother very unhappy! Usually, a son only can help and assist a mother, during such a state of sorrow. Hence, for her sake also, you have to kill the demon Sambara.” The purport of telling like this, is that even though the marriage might have taken place in an unpleasant way, on the birth of the son, the father and others begin to give respect and honour. But

when the "son" himself gets lost, the mother beomes extremely anxious. Hence, "Your mother is very worried, like having a very dangerous fever!" If you tell me that your mother, through her power of "discrimination" (Viveka) will find her own solution, then, I would reply, that this is also not possible". Māyavati is now giving an example to prove this. Like a "cow" is very unhappy on the loss of her calf, as all her love is centered around her calf only! The love of all others are partitioned or divided among the many persons and objects of this world. But a cow's love is "undivided" and "ONE" only! That is why, the example of the cow has been given here. "Your mother also has removed all her love from everyone and everywhere, has now placed her "total" love on you only! Hence, just like the cow, she is also very unhappy and sorrowing!" Māyavati now thought, that by telling like this only, she will not be able to achieve her goal. Hence, she gave to Pradhyumna, her entire "Māyik" knowledge. The "knowledge" given by a lady becomes effective and successful only, when this is given at the proper "time". Māyavati now thought that "at this particular time, Pradhyumna needs this knowledge, and only through this knowledge, the enemy can be killed and due to this, the "correct time" has come for imparting this knowledge to Pradhyumna. Of all the friends, a lady is the best friend, and she is the "occupier" of half of the body of a husband. Hence, the knowledge given by her at the proper time always becomes effective and successful. This is also well known in this world, that the true sayings of noble ladies goes directly into one's heart! Pradhyumna was also deserving to get this knowledge as he has been referred as a great, noble and exalted personage (MAHATMANAHA). Rati got this name of

“Māyawati” only, due to the reason, that the knowledge about “Māyik” practices was in her, in full measure. Like with the demons, the knowledge of “ordinary” Māya is seen present, was it that Māyawati was also like this, an “ordinary” Māyik woman? Removing this doubt, our Shri Mahāprabhuji says, that she was “Mahāmaya” — of higher and more glorious Māya! She is called as “Mahāmaya”, due to the reason, that she has set upon herself the task of “infatuating” all the divine parts of our Lord! when the Lord or god of the demons is “Māya” only, how come there is another “Mahāmaya”? Answering this, it is said, that she was the “Mahāmaya” which is capable of destroying all the other “Māyik” powers. When by chanting the verse “SWADHA”, the oblations to one’s ancestors are offered at that time, our Lord, taking the form of our ancestors protect the children of this family, which performs these ceremonies in proper manner and way. The Lord does not manifest there and liberate them or destroys the intellect in them, which regards their “bodies” to be their “Aatma”. In this way, with a view to “infatuate” others, our Lord takes the form of “Māya”, and protects His devotees. He does not give them “liberation”. In the same way, the “divine” parts of our Lord, although present in the demons, have become “disappeared”, through which, these demons do only those actions, which will protect their lives, in their “bodies”. They do not perform, ideal and proper “actions” (Karma), nor put efforts to attain knowledge (Jnana). Due to this reason, although they are equal to all others, through their bodies and lives, these demons are very much interested to do “sinful” (Adharma) actions. But for those who are celestial and devotion-minded, as the Divine part of our Lord has not disappeared, they

do always good and noble actions, and attain their success also. In this way, in the Māya of Sambara, the “disappearance” of the “Divine part” had taken place, he was capable of only ruling his people of his territory, but he was not capable of destroying other “Māyik” powers. But in the “Māya” of Pradhyumna, our Lord was present and manifested, and due to this, this “Māya” was supreme and glorious and had the power of destroying all the other Māyik powers. Hence he could attain success in all his tasks. THUS ONLY WITH OUR LORDS’ POWER, SUCCESS IS ENSURED.

Later Pradhyumna, for whom there is no difficulty or trouble in performing actions (Karma), attained full control over this “Māyik” knowledge, and got determined and after due thought, he will let Sambara know about himself and then only kill him, with his new “māyik” knowledge. Hence with a view to tell and show about the glory of his knowledge, through the next verse, Pradhyumna calls out Sambara to fight with him!

स च शम्बरमभ्येत्य संयुगाय समाह्वयत् ।

अविषह्यैस्तमाक्षेपैः क्षिपन्संजनयन्कलिम् ॥१७॥

VERSE 17 Meaning: “Pradhyumna came to see Sambara, and began to speak such “accusations”, which no one can tolerate or suffer! By telling such words, Pradhyumna originated the “fight” and called him to come and fight with himself” (i.e. Pradhyumna).

श्रीसुबोधिनी : चकारात्तद्गतो भगवान्। पूर्वक्रियया समुच्चयं वा आह। तथा सति विद्याग्रहणं तन्मारणार्थमेवेति फलिष्यति। अभ्येत्य निकटे गत्वा। शङ्काभावो निरूपितः। व्याजेन प्रवर्तनं वारयति संयुगाय समाह्वयदिति। बालवाक्यं मत्वा न प्रवर्ततेति अधिक्षेपमप्याह अविषह्यैरिति। तं प्रसिद्धम्। प्रसिद्धो ह्यल्पमप्याक्षेपं न सहते। तत्रापि नान्यदीयमनुवदति, किन्तु स्वयमेव

क्षिपति। स्नेहात्पुत्रादयोऽपि कदाचिदेवं कुर्वन्तीति तद्व्यावृत्त्यर्थमाह
 संजनयन्कलिमिति। कलहमुत्पादयन्। अहं प्रद्युम्नः कामः, त्वं शत्रुः, त्वां
 मारयिष्यामीत्यादिवाक्यान्युक्तवानित्यर्थः।

ततो युद्धार्थं प्रवृत्त इत्याह सोऽर्धक्षिप्त इति।

SRI SUBODHINI: The word “Cha” used here, denotes that in Pradhyumna, our Lord with His “Māyik” power had already entered, or this word has been used to denote all the earlier actions, that the result of getting the new knowledge will result into the death of the demon i.e. the result of this will be the killing of Sambara. He came near to this demon, thus proving, that he had no doubt or fear of going near to this demon, due to the latter’s valour and strength! If this demon was to ignore the words of Pradhyumna, treating his words as “boyish pranks”, it is specifically said here, that in this world, the persons of great fame and reputation are unable to tolerate even a few insulting words. Here Pradhyumna did not say what others have said about Sambara. He gives vent to his own accusations. He began to speak words of insulting Sambara. Not only, can anyone can tolerate such insulting words, but they were enough to trigger a fight! In fact, in our daily life, accidentally, even our own children speak such insulting words, but very seldom these words result into a big fight! But the words of insult heaped by Pradhyumna were enough to breed enmity and a fight. “I am Pradhyumna, I am the symbol of Kaamadeva. Hence I am your enemy. Due to this, I am going to kill you.” In this way, Pradhyumna spoke many “insulting” words!

Later, he got prepared to fight, and this is described through the next verse.

सोऽधिक्षिप्तो दुर्वचोभिः पादाहत इवोरगः ।

निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः ॥१८॥

VERSE 18 Meaning: “Ignored through bad insulting words, Sambarāsura, like a serpent hissing on being kicked by a foot, in the same way, with reddish eyes, got out of his place, with a mace, in his hand.”

श्रीसुबोधिनी : यथा तस्मिन् स्नेहः, एवं द्वेषोऽपीति कथं प्रवृत्तिरित्याशङ्क्य आक्षेपस्य दुष्टत्वमाह दुर्वचोभिरिति। दुर्वचोभिराक्षिप्तः पितापि पुत्रं मारयतीति कृत्रिमत्वे जाते कथं न प्रवर्ततेत्यर्थः। ननु मृत्युरयमिति विशेषेण समागत इति भयात् कथं न निवृत्तः, तत्राह पादाहत इवोरग इति। दीर्घरोषः सर्पः मरणमप्यङ्गीकरोति, न तु निवर्तत इति। तस्य हि क्रोध एव परिपाल्यः, न त्वन्ये। तत एकेन सह एकैर्नैव युद्धं कर्तव्यमिति गदापाणिरेव निर्गतः। नापि बद्धकवचः, नापि ससहायः। तथा निर्गमने हेतुरमर्षात्ताम्रलोचन इति। क्रोधवशात् किञ्चिज्ज्ञातवान्। दृष्टिरपि ताम्रेति दृष्ट्वापि न ज्ञातवान् ॥१८॥

ततः प्रथमत एव स्वयं मारणार्थं प्रवृत्त इत्याह गदामाविध्येति।

SRI SUBODHINI: Although earlier for the “boy-ish” Pradhyumna, Sambara had love, now he got intense hatred also for him! How was he ready now to fight with this boy, whom he had given earlier to Māyawati to look after? Answering this, it is said, that this demon was stung to the quick, through abusive insulting words uttered by Pradhyumna. Even if one’s father is insulted through “unspeakable” words by the son, sometimes the son also gets killed. This “father” for Pradhyumna was only an “artificial” father! Hence Sambara began to contemplate to kill Pradhyumna. Sambara realized now, that this boy was his “death”, and due to this, he has come in a very “special” form! Why did he not, then withdraw from this fight, out of fear and to save

himself? Our Shri Mahāprabhuji says that, “Like a snake disturbed by a blow from the foot of a person” comes and attacks with very intense hissing and anger! He acknowledges, that his “death” may happen, but he does not withdraw from there. He was eager to protect his “anger” only, and not others. Hence he decided to fight “single handed” with Pradhyumna, and he came out alone with a mace in his hand. He did not wear his guards or arms (Kavacha). He did not bring any aide or companion also to help him. He came out, stung by the bad words, spoken by Pradhyumna, and due to intense anger generated by these abusive words! His eyes had become “reddish”. Being under the control of anger, he could not think rightly or understand the situation properly. Because of his eyes getting “red”, he could not even understand after seeing Pradhyumna.

Later Sambara himself attacked first. This is explained through the next verse.

गदामाविध्य तरसा प्रद्युम्नाय महात्मने ।

प्रक्षिप्य व्यनदन्नादं वज्रनिर्घोषनिष्ठुरम् ॥१९॥

VERSE 19 Meaning:—“This demon, very quickly, swirling his mace, threw the same on the exalted Mahatma Pradhyumna. He then made a huge sound by himself, which resembled the terrible sound, which is heard, when the striking of lightning like Vajra weapon takes place.”

श्रीसुबोधिनी : क्रोधवशान्तमहतीमपि गदामुत्तोल्य भ्रामयित्वा वा। तरसा यावन्न सावधानो भवति। अनेन अपराधादपि तस्य पराजय एवेति सूचितम्। महात्मन इति। तस्य पलायनाद्यभावः सूचितः। प्रक्षेपमात्रेणैव मारित इति मत्वा व्यनदत्। मूर्च्छितस्य तेन नादेन सुतरां मरणं भवतीति

ज्ञापयितुं विशिनष्टि वज्रनिर्घोषनिष्ठुरमिति। वज्रस्य नितरां घोषः
पातसमयशब्दः। ततोऽपि निष्ठुरमिति ॥१९॥

एतादृशोऽप्युद्यमः व्यर्थो जातः (इति) प्रद्युम्नस्य पराक्रमेणेत्याह
तामापतन्तीमिति।

SRI SUBODHINI: Being very angry, he raised his mace or he swirled the same, very quickly, before Pradhyumna could gather himself, and threw it on him, with a view to strike him. By doing this act of wrong-action, what is indicated is Sambara's defeat only! Pradhyumna is called here as "Mahātma" (great soul) to indicate, that He is a "Divine Aatma" and hence, he will also not flee away. But, the foolish Sambara thought, that by his throwing the mace at Pradhyumna, the latter must have died. Due to this misconception, he began to roar. He thought, that the unconscious Pradhyumna will die with this deafening sound! With a view to show his misconception, the sound made by him is compared to the huge sound, when the lightning like Vajra weapon falls. This sound made by Sambara was more terrible!

The valour of Sambara became a "waste" in comparison to the valour of Pradhyumna. This is being described through the next verse.

तामापतन्तीं भगवान्प्रद्युम्नो गदया गदाम् ।

अपास्य शत्रवे क्रुद्धः प्राहिणोत्स्वगदां नदन् ॥२०॥

VERSE 20 Meaning: "Our Lord Pradhyumna shattered the mace of Sambara aimed at him, got angry and hit Sambara with his mace, while making a challenging noise."

श्रीसुबोधिनी : स्वगदया तां गदामपास्य आगच्छन्तीं दूरादेव मारयित्वा ततः क्रुद्धः सन् तद्वत्स्वयमपि नदन्। शत्रुर्मरणाय एवेति, अन्यथा मारयिष्यतीति

वा स्वगदां प्राहिणोत्। भगवानित्येतत्सामर्थ्यहेतुः। भगवत्कार्यत्वादावेशित्वाद्वा भगवान् ॥२०॥

ततो लौकिकेन जयाभावमाशङ्क्य मायया भगवद्रूपया युद्धं करिष्यामीति प्रवृत्त इत्याह स च मायामिति।

SRI SUBODHINI: Lord Pradhyumna, threw his own mace, shattered the mace flung by Sambara, from a distance itself! Later he got very angry, and decided to kill Sambara. Otherwise Sambara could kill our Lord Pradhyumna. Making a challenging noise, Lord Pradhyumna gave a blow to Sambara with his mace. The word “Bhagawan” used here to describe Pradhyumna is to indicate, that this task of destroying Sambara was our Lord’s work only, and hence our Lord’s power had come into Pradhyumna. Hence Pradhyumna has been referred to as “Bhagawan”.

In the next verse, it is said, that Sambara knew that through “worldly” ways, he will not be able to attain victory. Hence he decided to fight with his Māyik powers (of the Divine nature) to enable him to be victorious. This is described in the next verse.

स च मायां समाश्रित्य दैतेयीं मयदर्शिताम् ।

मुमुचेऽस्त्रमयं वर्षं काष्णौ वैहायसोऽसुरः ॥२१॥

VERSE 21 Meaning: “Demon Sambara had learnt “Māyik” powers from demon “Māya”. He now resorted to these Māyik powers and stood in the sky, and began to shower arrows on Pradhyumna.”

श्रीसुबोधिनी : दैतेयीत्यनेन भगवत्त्वमुक्तम्। सम्यगाश्रयणं मन पूर्वकं भक्त्या। मयदर्शितामिति। सिद्धादुपदेशः सफलो भवतीति ज्ञापनार्थः। ततः अदृश्यः सन् अस्त्रमयमाग्नेयाद्यस्त्रसमूहं काष्णौ प्रद्युम्ने स्वयं विहायसि आकाश एव स्थितः वैहायसः। असुराणामन्तरिक्षेऽपि गतिरस्तीति सूचयितुं तथोक्तम् ॥२१॥

ततो मायाया भगवत्त्वात् काचित्पीडा जातेत्याह बाध्यमानोऽस्त्रवर्षेणेति।

SRI SUBODHINI: This "Māya" was the "Lord" (Bhagawan) of the demons. He resorted to this Māyik power, having taken refuge under the same. Hence with his concentrated mind and devotion, Sambara took refuge to his own Lord "Māya". This knowledge had been learnt from "Māya" demon. Hence he thought, that this will be successful. Later he stood in the sky, unseen and began to shower on Pradhyumna, arrows such as "fire" etc. By stating, that he was standing in the sky, what is indicated is that demons have the capacity to roam and move about in the sky also.

Through the next verse, it is said, the "Māya" power is the god or the Lord of these demons. Due to this, the arrows, which were sent on the basis of this "Māyik" power, did indeed give trouble to Pradhyumna, the son of Rukmani.

बाध्यमानोऽस्त्रवर्षेण रौक्मिणेयो महारथः ।

सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् ॥२२॥

VERSE 22 Meaning: "Tormented through these arrows, the great warrior Pradhyumna, who is son of Rukmani, now unleashed the "Mahāvidhya" (great knowledge) which is full of Satwa, and which is capable of destroying all the other "Māyik" powers."

श्रीसुबोधिनी : हीनत्वं सम्पादयितुं रौक्मिणेय इत्युक्तम्। नहि कृष्णपुत्रे बाधा सम्भवतीति। तथापि महारथा क्षत्रियजातितेन प्राप्तसामर्थ्यं सत्त्वात्मिकां प्रतिस्पर्धिनीं विद्यारूपां तया साक्षादुपदिष्टां समाश्रित्य स्वयमप्यस्त्रमयं वरं मुमुचे इति सम्बन्धः ॥२२॥

ततस्तेनापि बह्व्यो मायाः प्रदर्शिता इत्याह तत इति।

SRI SUBODHINI: Pradhyumna has been referred to here as Rukmani's son, and not as "Krishna's son". The purport of this is to show, at this juncture, a "lower" status. If he were to be referred to as the son of Shri Krishna, then Shri Krishna's son will never get any pain or feel tormented! But Pradhyumna felt pain and stress, as he is connected to Rukmani also, as her son. Due to this relationship, he had in him a little of her nature, and that is why he felt the pain. But being a great warrior (Mahaarathi) and being a scion of the "warrior" class, he had in him great capacity and powers. In fact Māyawati had instructed him in the knowledge of the "Mahāvīdhya" — the highest Māyik knowledge — which is Satwik, and is capable of destroying all other types of Māya. This highest Māyik knowledge came there by herself to help Pradhyumna, without chanting any "Manthras". Pradhyumna taking her help began to shower his arrows on Sambara.

Through the next verse, it is explained that Sambara also showed his various Māyik feats on Pradhyumna showering his arrows on him.

ततो गौह्यकगान्धर्वपैशाचोरगराक्षसीः ।

प्रायुङ्क्त शतशो दैत्यः कार्ष्णिर्व्यधमयत्स ताः ॥२३॥

VERSE 23 Meaning: "This demon Sambara, later, unleashed the Māyik attacks of Guhyakaas, Gandharvas, Manes (Pisācha) serpents, of Rakshasas."

श्रीसुबोधिनी : पञ्चैता अङ्गमायाः, तेन हि साङ्गो भगवान् सेवित इति विज्ञायते। गन्धर्वा अपि दैत्यपक्षपातिनः। तेषामवान्तरभेदाः सन्तीत्याह प्रायुङ्क्त शतश इति। सर्वासामपि सकृदेव निराकरणं कृतवानित्याह। कार्ष्णिः सः पूर्वप्राप्तमायः ता व्यधमयत् ॥२३॥

ततः पौरुषद्वयेऽपि नष्टे तं मारितवानित्याह निशातमिति।

SRI SUBODHINI: There are the 5 fold “Māyik” powers. From this, we can understand that Sambara had indeed worshipped with great devotion, his god and Lord viz. “Māya”. The Gandharvas are another division of the demons only. In this way, Sambara attacked in so many countless ways. Pradhyumna was able to defeat all of them at one stroke, as he is the son of our Lord Shri Krishna. He had already got in him the power of Māya and due to this, Sambara’s Māyik powers were quelled, defeated and destroyed.

Later when Pradhyumna saw, that despite two attacks Sambara was still alive, he decided now to kill him. This is described through the next verse.

निशातमसिमुद्यम्य सकिरीटं सकुण्डलम् ।

शम्बरस्य शिरः कायात्ताम्रश्वश्र्वोजसाहरत् ॥२४॥

VERSE 24 Meaning: “Then taking a sharp sword, Pradhyumna, with his red locks of hair, with great valour, cut away Sambara’s head along with his crown and earrings, from his body.”

श्रीसुबोधिनी : यथा श्येने दृष्टे पक्षिणो लीयन्ते, तथा तस्मिन् दृष्टे शम्बरो लीनो जात इति। निष्प्रभं तं स्वेच्छया असिमुद्यम्य किरीटकुण्डलसहितं परित उपरि च शोभायुक्तमधोऽपि दुर्धर्षं ताम्रश्वश्रुः ओजसा अहरत्। छित्त्वा नीतवानित्यर्थः ॥२४॥

एतत्कर्म न विगीतमिति विज्ञापयितुं देवानां सम्माननामाह आकीर्यमाण इति।

SRI SUBODHINI: Like after seeing the eagle, the small bird tries to hide, in the same way, on seeing Pradhyumna, Sambara hid himself. Pradhyumna now clearly saw, that Sambara’s power and brilliance are all destroyed. Through his own will and through the use of his valour,

Pradhyumna raised his sharp sword (and he was seen now with red locks of hair), and cut away Sambara's head, along with his crown and earrings, from his body. The head is described here as full of brilliance and very difficult to be "faced" (unconquerable).

This action is not worthy of condemnation. To prove this, reference is made, through the next verse, that our Lord Pradhyumna was congratulated, by the celestial gods.

आकीर्यमाणो द्विविजैः स्तुवद्भिः कुसुमोत्कारैः ।

भार्ययाम्बरचारिण्या पुरं नीतो विहायसा ॥२५॥

VERSE 25 Meaning: "Then all the celestial gods praised Lord Pradhyumna and showered flowers on Him, from all the four sides. Later Māyawati, who can travel in the sky, took Pradhyumna to Dwaraka, through the sky and reached him to the quarters of the ladies."

श्रीसुबोधिनी : आकीरणं सर्वत्र वृष्टिः। कायिके वाचनिके चोक्ते। अर्थान्मानसिकमुक्तमिति सर्वथा देवानामादर उक्तः। ततो मायावत्या अम्बरचारिण्या विहायसा आकाशमार्गेण प्रद्युम्नो द्वारकां नीतः। आदौ भगवद्गृहे पुत्रत्वे सिद्धे पश्चादन्यत्र पुत्रत्वं सिध्यत्विति। पुरशब्देन अन्तःपुरमप्युच्यते। कृष्णान्तपुरं नीतवती प्रद्युम्नस्य परिज्ञापनार्थम् ॥२५॥

SRI SUBODHINI: On all the four sides, there were shower of flowers. The bodily and the "through the word" honour showered on Lord Pradhyumna by the celestial gods are referred to. Their "honouring" through their "mind" also is indicated. Later, Māyawati, who is capable of moving about in the sky, carried Pradhyumna to Dwaraka, through the sky. Pradhyumna had been born in our Lord's "home". Now with a view to establish Him in the other place also, Māyawati took Him to the quarters of the ladies. The word "Pura" can denote

“ladies quarters” also. With a view to enable Pradhyumna to understand (about His origin, parents etc.) only Māyawati had taken Him, to the ladies’ quarters of our Lord Shri Krishna.

अन्तःपुरवरं राजन्ललनाशतसंकुलम् ।

विवेश पत्न्या गगनाद्विद्युतेव बलाहकः ॥२६॥

VERSE 26 Meaning: “Oh! King!, there, the brilliant ladies’ quarters of our Lord Shri Krishna was full of many ladies. Like the clouds come along with lightning, Pradhyumna also entered along with His wife, through the sky, into the ladies quarters.”

श्रीसुबोधिनी : अन्तपुरेषु वरम्। ललनाशतैः संकुलम्। विद्युतेव बलाहक इति शोभा दोषाभावश्चोक्तः। आकाशमार्गेण प्रवेशे विचारोऽपि न जातः। आधिदैविकास्तु जानन्तीति न विरोधं कुर्वन्ति। पत्न्या सह प्रवेशात् लौकिकोऽपि न दोषः ॥२६॥

ततोऽन्तःपुरं प्रविष्टस्य विचारमाह तं दृष्ट्वेत्यष्टभिः।

SRI SUBODHINI: The ladies’ quarters was filled with very distinguished ladies. “Like the clouds came along with the lightning” — by telling like this “brilliance and the absence of “blemish” have been shown here. Because of coming through the sky, no one there got anxiety or doubt. Why? The “celestial” are always aware of this secret, and hence no one objected either. By entering along with His wife, there was no “worldly” blemish either!

From the next verse, through 8 verses, a description is done on the “thought” processes of the people, who saw Pradhyumna’s form, having entered the quarter of the ladies.

तं दृष्ट्वा जलदश्यामं पीतकौशेयवासम् ।

प्रलम्बबाहुं ताम्राद्वक्षं सुस्मितं रुचिराननम् ॥२७॥

अलकृतमुखाम्भोजं नीलवक्रालकादिभिः ।

कृष्णं मत्वा स्त्रियो ह्रीता निलिल्युस्तत्र तत्र ह ॥२८॥

अवधार्य शनैरीषद्वैलक्षण्येन योषितः ।

उपजग्मुः प्रमुदिताः सस्त्रीरत्नं शुचिस्मिताः ॥२९॥

VERSE 27, 28 and 29 Meaning: "Pradhyumna had blue colour, like the clouds; had dressed Himself with brilliant yellow Pitāmbara dress, had long arms, had eyes having the red hue of the morning sun, with a beautiful soft smile, enchanting lotus like face, beautified by blue locks of curled exquisite hair, - on seeing Pradhyumna in this most beautiful form, everyone thought, that our Lord Krishna Himself had come there! Due to this, the ladies of our Lord's household began to hide, here and there. Slowly, after understanding this Divine form to be different from that of our Lord Shri Krishna, they became happy, and with a pure and sacred smile, the ladies of our Lord Shri Krishna, came near to Pradhyumna, who had come along with the jewel among women" (Māyawati).

श्रीसुबोधिनी : सर्वासां त्रिभिर्विचारः, रुक्मिण्याः पञ्चभिः। साधारणीनां विचारे हेतु वक्तुं प्रथमतो मोहमाह। अन्तःपुरे यावन्तो जनाः, सुतरां स्त्रियोः तं प्रद्युम्नं भगवत्सदृशं दृष्ट्वा कृष्णं मत्वा, प्रथमतः ह्रीताः लज्जिताः सत्य कृष्णस्य स्त्रियो निलिल्युः। ता हि स्वच्छन्दं क्रीडमानाः स्थिताः अतो भगवान् दृष्टवानिति लज्जा। भगवत्समानतां वक्तुं विशेषणान्याह जलदश्याममित्यादिना। भगवान् षड्गुणसहितः, स्वयमयमपि सप्तधा समान इति। श्रीवत्सकौस्तुभौ विना अन्यस्योपलक्षणं वर्णनम्। जलदश्याममिति रूपतुल्यता। आकृतिस्तु पुत्रत्वादेव समाना भवति। पीतपट्टाम्बरमिति परिच्छतुल्यता। प्रलम्बबाहुमिति स्त्रीणां सम्यक् ज्ञातावयवतुल्यता। ताम्राक्षमिति अनौचित्यात् क्रुद्ध इव स ज्ञातः। इदं वैलक्षण्यमग्रे वक्ष्यति। सुस्मितमिति।

तासां भाव्यो धर्मः। रुचिरमाननमिति सर्वोत्कृष्टशोभा। अलङ्कृतं मुखाम्भोजं यस्य। नीलैर्वक्रैरलकादिभिः, आदिशब्देन कुण्डलकिरीटादिभिः, किं बहूना भगवदीया सर्वा सामग्री ग्राह्या। मुखं हि सर्वेषांभेदजनकम्। तदेव तुल्यं जातमिति भ्रमो युक्तः। यत्र क्वचिल्लीना इति निलीय दर्शनं सम्भवतीति निरूपितम्। ततो जिज्ञासायां भगवतः किञ्चिदाधिक्यं श्रीवत्सादिकं च दृष्ट्वा ईषद्वैलक्षण्येन साक्षाद्भगवानयं न भवतीति निश्चित्य, तत्तुल्यत्वेन तदीयत्वं च निश्चित्य, पुत्र एवायं भविष्यतीति प्रमुदिताः सत्यः स्त्रीरत्नसहितं तं द्रष्टुं सर्वा एव योषितः समागताः। शुचि स्मितं यासामिति तासां भावान्तरं निवारितम् ॥२७-२९॥

तत्र रुक्मिण्यपि समागता, तासां तस्याश्च पूर्वोक्ता धर्मास्तुल्याः। विशेष वक्तुं प्रक्रियान्तरमारभते अथेति।

SRI SUBODHINI: The “thoughts” of all the ladies of our Lord’s household are spoken in three verses and those of mother Rukmani in 5 verses. With a view to describe the “thoughts” and reactions of the “ordinary” women, infatuation has been given as the reason for their reaction. The ladies of the royal household, saw Pradhyumna, as though He was the Lord Himself, and began to regard Him, as our Lord only. Firstly they became bashful and began to hide! — as they were all playing freely at that time and, abruptly and accidentally, their “playing” was seen by our Lord Shri Krishna! Due to this, they got bashful. How did Pradhyumna look like our Lord Shri Krishna? To prove this, all His qualities are being described. Like our Lord is invested with His 6 qualities (Guna), Pradhyumna also was seen as “equal” to our Lord, in 7 ways! — except for the “Srivatsam” and the “Kaustubha” gem. All the other qualities and signs, which are totally comparable, are being described. (1) He is “bluish” in colour like the thick rain bearing clouds. In this way our Lord’s

Divine form is found to be comparable. The body of a son looks, usually, like that of the father. (2) He had worn the yellow silk “Pitāmbara” dress. This matches well with the “Pitāmbara” dress worn by our Lord. (3) He had long arms. This denoted the loving embracing nature of our Lord’s arms and His knowledge about women. (4) Had the hue (reddish) of the sun, in His eyes, as the eyes become angry, whenever it sees any “inappropriate” action! This “quality” will be explained later properly. (5) He had a beautiful smile, and this quality is very attractive and pleasing to the ladies. (6) By specifying “of a beautiful face, which enchants one’s mind”, the brilliance of His face is emphasized as the “best” of all. (7) He had blue locks of curled exquisite hair, and the lotus like face was embellished by a crown and matching earrings! In this way, He was also beautified with all the materials, which our Lord also uses at all times. The face affected the minds of everyone, looking exactly like that of our Lord. They got this “delusion” (Bhrama) due to this “almost equal oneness” in everything with our Lord! They decided, that our Lord Shri Krishna had come there. Of course this “surprise” is indeed appropriate — as everything which happened there, when the Lord is present, is only a Divine Leela of the Lord. They, for sometime hid themselves, and began to see all these from their hiding spots! Later, with a view to understand fully, they saw Pradhyumna with more clarity. Then, they understood, that in our Lord’s Divine form, there are the special and unique signs such as the “Srivatsam” and the “Kaustubha” gem, and in Pradhyumna all these were missing. In this way, on seeing these important differences, they realized, that Pradhyumna is not our Lord Shri Krishna — but He was

equal or similar to our Lord. Due to this, Pradhyumna is related to our Lord, and having realized this, they became happy and cheerful, once they came to know that Pradhyumna was our Lord's son only! They all now came near to Him, with a view to see Him closely, along with the jewel among the women, whom He had brought (viz. Māyawati). At that time, all these ladies were seen with pure and sacred smiles. At first, they had the attitude of this new person in their household as their "husband" (being Lord Shri Krishna), and now that the situation was fully clarified, they all now got the attitude of Pradhyumna being the "son".

There, mother Rukmani also came. Her attitude also equaled that of the other ladies, in the first instance. Now through the next verse, mother Rukmani's feelings are described.

अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी ।

अस्मरत्स्वसुतं नष्टं स्नेहस्नुतपयोधरा ॥३०॥

VERSE 30 Meaning: "Rukmani, with her bosom full of love for her son, with a sweet-speaking tongue, and with blue tinged eyes, got the memory of her lost son immediately."

श्रीसुबोधिनी : भगवत्पुत्रो भवतीति सम्भावनया सिद्धम्। तासां त्वस्मत्पुत्रो न भवतीति निश्चयः। अस्यास्तु सन्देह इति भिन्नः प्रक्रमः। ननु पुत्रत्वे निर्धारिते पश्चात्स्वस्याः अन्यस्या वेति विचारो युक्तः इत्याशङ्क्य, भगवत्पुत्रत्वं निर्धारयितुं एकहेलया स्वस्या अपि प्रथमतः सादृश्यं ज्ञातवतीत्याह। तत्र स्त्रीसमूहे, असितापाङ्गी शोभनदर्शना, असिते कृष्णे वा अपाङ्गौ यस्या इति, तेन ज्ञानदृष्टिरस्याः अन्यापेक्षया विलक्षणेति इयमेव सादृश्येन पुत्रं स्मृतवती, यतो वैदर्भी अत्यन्तं भक्ता। अन्तःकरणदेहयोः उत्तमत्वमुक्त्वा मध्ये वाचोऽप्युत्तमतामाह। अन्यथा कायवाङ्मनसां एकमतुल्यं स्यादिति। वल्गु

भाषत इति वल्गुभाषिणी। सादृश्येन संस्कार उद्बुद्ध इति स्वसुतं नष्टमस्मरत्। यद्यप्यत्यन्तशिरो स्थूलस्यापि नावयवादिसाधारण्यम् तथापि तस्याः त्रिविधोऽप्युत्कर्ष उक्त इति तादृशस्यैव वृद्धावयं भावो भवतीति निश्चित्य स्वसुतं नष्टमस्मरत्। स्नेहेन स्नुतौ पयोधरौ यस्या इति। आधिभौतिकस्य देहस्य आधिदैविकस्यापि तत्सम्पादकस्य संवादो निरूपितः ॥३०॥

एतदीयाश्चत्वारो धर्मा निरूप्यन्ते। आन्तर एको, बाह्यास्त्रयः। आदौ परिदृश्यमानं सम्भायति को न्वयमिति।

SRI SUBODHINI: All the signs and probabilities pointed out to the fact, that Pradhyumna is our Lord's son only. Except Rukmani, everyone had already realized this fact, that Pradhyumna, is not their son. They all knew, for certain, that Pradhyumna is the son of our Lord only. Later only they realized, that he was not "their" son and hence whose? Was this thinking right? i.e. whether Pradhyumna is her son or of another? On getting a doubt like this, with a view to clearly understand this, Rukmani saw, in the first instance, that there were several "similar" features in Pradhyumna. She was the most beautiful among the "women" there. She had the "blue tinged eyes", due to always lovingly seeing our Lord Shri Krishna. Hence she had also a "special" power of vision, which enabled her to see things more clearly. Due to a lot of "similarities" with her only, she instantly got the memory of her son, who had been lost earlier! This "memory and knowledge" came to her, due to her devotion and Bhakthi to our Lord. In this way, after explaining the glory and greatness of her inner mind and body, in the middle, the glory of her "words" is also explained. The glory of all these three factors has been referred to, with a view to bring out the "similarities" between them. she always speaks sweetly. This "oneness" of these three good qualities made her get the memory

of her son who had been lost earlier. Although, between a new born child and a grown up youth, it is very difficult to spot and see “similarities”, even then, due to her seeing the common three qualities in Pradhyumna, she realized that “this is my son only, he looks like this, because he has become big”. Determined like this, she got the fond memories of her lost “son”. Due to the rise of this affection, milk began to flow out of her motherly bosom. In this way this entire episode deals with the influence of the celestial affection on the physical body of mother Rukmani.

The four “qualities” of Pradhyumna are being described. One “inner” and three “outer”. Firstly the manifested form, which is seen outside is being explained, through the next verse.

को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः ।

धृतः कया वा जठरे केयं लब्धा त्वनेन वा ॥३१॥

VERSE 31 Meaning: “Who is the best among noble men, who has eyes which equals the lotus flower, in it’s beauty? Whose son is He? Who has given birth to this noble person? Who is this lady with Him, as His wife?”

श्रीसुबोधिनी : नु इति वितर्के। अयं कः, देवादिषु मध्ये क इत्यर्थः। **वैदूर्यमणिः** श्यामपीतो भवति। अयं नीलमेघश्यामोऽपि तया सहितस्तत्कान्त्या वैदूर्यतुल्यो जातः। वैदूर्यमणिश्चेत्, नराकारः सहज एवोत्पन्नो भवेत्। सोऽपि चेतनो भवेत् तदा प्रद्युम्नतुल्यः स्यादिति मत्वाह नरवैदूर्यं इति। ननु कस्यचिद्वंशे एतादृशा एवोत्पद्यन्ते यथा देशविशेषे पाषाणा हीरकरूपा भवन्ति, तस्मान्नाश्चर्यमिति चेत्, तत्राह कस्य वेति। को वा एतादृशः यस्यायं पुत्रो भवेत्। कमलेक्षणत्वान्न स्थावरस्य। स्त्रिया अपि भावोऽस्मिन् दृश्यत इति न स्थावराज्जातः। नापि मानसः, नापि केवलात् पुरुषात्। अतः का वा तादृशपुरुषयोग्येति तां भावयति कया वा जठरे धृत इति। अस्तु वा इयं

भार्या एतद्योग्या, कथमनेनोपलब्धेत्याह केयं लब्धेति। अनेनापि इयं का लब्धा। वेत्यानादरे। रुक्मिणीहृदये सा न सम्यग्भातीति। पूर्वजन्मसम्बन्धनीति ॥३१॥

एतद्दर्शनेन स्वपुत्रस्मरणात् सादृश्यमेव स्मारकमिति सादृश्यमुपपादयति।

SRI SUBODHINI: “Nu” word used here denotes “doubts”. Is He a celestial deity and if so, who is He? The precious stone of “Vaidoorya” has a “blue-yellow” tinge. Pradhyumna, although having blue colour, such as the rain bearing clouds, is also shining like this precious gem “Vaidooryam”. “This boy is like Pradhyumna” – thinking like this Rukmani told, “Such type of persons do not take birth in unknown places. They take birth only in such families and places where “diamonds” are mined. Hence, from seeing His brilliance, I can certainly say, that He is born in a glorious special family. If so, whose son is He? Which family or clan is His? Who is the father of this great son? He is not the child of an inanimate object as He has lotus like eyes! He has got a streak of “female Bhāva” or nature in Him also i.e. He is not just born out of a “man and woman”, or is He born out of the mind only? Who is the lucky mother who has given birth to this noble son, after bearing Him, in her shomach? How did He attain such a deserving wife?” In the heart of Rukmani, Māyawati was not felt as the “proper” wife for Pradhyumna as Māyawati was connected with Kaamadeva (who has now entered into the body of Pradhyumna) in his previous life! But it appears that Rukmani did not have this knowledge.

On seeing Pradhyumna, Rukmani got the memory of her son. The cause for this memory is “similarity”, and this is being described through the next verse.

मम चाप्यात्मजो नष्टो नीतो यः सूतिकागृहात् ।

एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित् ॥३२॥

VERSE 32 Meaning: "My son was also lost earlier; my son was taken away, from the "birth chamber", through "abduction" by someone. If my son was to be alive now, then He will be of the same age and form of this person (Pradhyumna)."

श्रीसुबोधिनी : मम चापीति। यथा कस्याश्चिदयं पुत्रः, एवं ममापि पुत्र एतादृशो भवतीति। आत्मज इति गर्भाज्जातः। भिन्नतया विद्यमानं चारुदेष्णमन्यं वा तुल्यतया निरूपयतीत्याशङ्क्य व्यावर्तयति नष्ट इति। तर्हि मृतस्य कथं तुल्यतेत्याशङ्क्याह नीत इति। अयं नाशः अदर्शनार्थः। सूतिकागृहादित्यनिर्दश एव केनचिन्नीतः। तर्हि कथं रक्षसा घातकेनान्येन वा नीतः। तुल्यो भविष्यतीति चेत्, तत्राह यदि जीवति कुत्रचिदिति। तदा एतत्तुल्यं वयो रूपं च यस्य तादृशो भवेत्। एतावता स्वपुत्रस्य सम्भावनजीतिस्य एतत्तुल्यता निरूपिता ॥३२॥

अतः पर भेदं निराकृत्य स एवायं भवितुं युक्त इति विशेषं निरूपयति द्वाभ्याम्।

SRI SUBODHINI: "Like this boy, who might have been the "lost", son of someone has come over here, and my son also will be somewhere, after I had lost Him?" By using the word "child" (Ātmaja), it is indicated "The son who was born off me has been lost". Referring to the qualities and the beautiful form now being seen in Pradhyumna, Rukmani says, "My son had not died, but I lost Him — that too, when he was not even 10 days old — at this time, from the "birth chamber", he was abducted. He must have been taken away, by a demon or a killer. Perhaps my son has been already killed or he is still alive, in the custody of the "abductor"! Then how can I feel any "similarity" of Pradhyumna with my "lost"

son? Perhaps, if he is still alive, then he will be of the same age of Pradhyumna, and in his “form” too, he will be similar! Thus, there is great similarity between my “lost” son, if he is alive and Pradhyumna, who has come to Dwaraka”.

After she negates the idea that “Pradhyumna is not the “lost” son. Through two verses, she, through special reasoning and qualifications, says that “only my son deserves to be Pradhyumna”.

कथं त्वनेन संप्राप्तं सारूप्यं शार्ङ्गधन्वनः ।

आकृत्यावयवैर्गत्या स्वरहासालोकनैः ॥३३॥

स एव वा भवेन्नूनं यो मे गर्भे धृतोऽर्भकः ।

अमुष्मिन्प्रीतिरधिका वामः स्फुरति मे भुजः ॥३४॥

VERSES 33 and 34 Meaning: “How did Pradhyumna attain the body and form like our Lord Shri Krishna, limbs, gait, voice, smile and vision, which are akin and similar to our Lord? Is it, that the “lost” son is Pradhyumna only, whom I had reared in my stomach? I am getting special love and affection for Pradhyumna. Due to this my hand is also fluttering.”

श्रीसुबोधिनी : कथं त्वनेनेति। अस्तु वा अयमुत्तमः। तथापि शार्ङ्गधन्वनः सारूप्यं तदपुत्रत्वे कथमनेन संप्राप्तम्। शार्ङ्गधन्वन इत्यनेन ज्याघाताः भगवतो निरूपिताः। ते अस्मिन्नपि दृश्यन्त इति कायवाङ्मनोभिस्तुल्य इति। समानान् षड्धर्मानाह आकृत्या अवयवैः गत्येति। अवयवावयवविकार्याणि तुल्यानि निरूपितानि। स्वरो वाचिकः, हासावलोकनं मानसं भावसूचकमिति। एतत्तु भेदे न घटत इति स एवायं वा भविष्यतीति संभावयति। नूनं निश्चयेन। यो भगवत्पुत्रः, तत्रापि यो मया गर्भे धृतः। ननु भगवाननेकपत्नीक इति द्वीपान्तरे देशान्तरे वा भगवतः सकाशात्कस्याचिज्जातो भवतु, ततः सर्वमुपपद्यत इति, कथं त्वया जठरे धृतो भविष्यतीत्याशङ्क्याह वामः स्फुरति मे भुज

इति। वामभुजस्फुरणमत्यन्तप्रियस्य समालिङ्गनं सूचयति। येन परमानन्दो भवति, तादृशः पुत्र एव ॥३३-३४॥

एवं तस्मिन् स्वपुत्रत्वं निश्चित्यापि सम्यक् लोकतोऽपरिज्ञाने तथा व्यवहारः कर्तुं न शक्यत इति संदिहाना इव स्थिता। ततो भगवान् निश्चयार्थं सर्वैः सह समागत इति वदति एवमिति।

SRI SUBODHINI: “Even if He is the “best”, but if He is not the son of our Lord, then how did He attain almost the similar form of our Lord? The words used here, in this verse — “of the form of our Lord who wields the bow of “Sharngha” — denote, that like in the form of our Lord, there is the mark of the chord tied to His bow “Sharngha”, in the same way, in the body of Pradhyumna also, the same “sign” is there. Through this, it is said, that Pradhyumna is “similar” in His body, mind and words with our Lord Shri Krishna. Rukmani described the 6 qualities of Pradhyumna, like those of our Lord. The “form”, the “limbs” and the “gait” are similar! The limbs and their tasks are referred to as equal and similar. The “voice” is through the word (tongue) and the “smile” denotes the “Bhāva” or attitudes of his mind! With all these “similarities”, Rukmani concluded that the “lost” son is, this Pradhyumna only. “This is the same son of our Lord, who I had reared in my stomach”. If Rukmani were to be asked, as to how she is certain, that this son is her’s only, when our Lord has many wives, or perhaps this boy may be the son of a wife of our Lord in a far away island or kingdom? Answering this, Rukmani says that, “My left hand is fluttering”, this is a good sign for a woman denoting the advent of something very pleasant and loving event or factor. It also shows the happening of the highest Aananda. Due to all these, Rukmani says, “This is my son only”.

In this way, determining that, this “is my son only” as the world has not yet come to know of this fully, Rukmani decided, that she should not behave with Pradhyumna, like her son only. Doubting like this, she was hesitating and standing. At that time, with a view to make her understanding certain, our Lord came there along with many persons. This is being described through the next verse.

एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः ।

देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत् ॥३५॥

VERSE 35 Meaning: “When Rukmani was thinking like this, our Shri Krishna, of eternal and the highest fame, came there, along with mother Devaki and Shri Vasudeva.”

श्रीसुबोधिनी : यतोऽयं देवकीसुतः भक्तहितकारी, सुतरां स्त्रीणाम्, रुक्मिणी च भक्ता, सा च मीमांसमाना क्लेशेनैवं स्थिता। अतस्तद्दुःखनिराकरणार्थं पुत्रत्वेन स्वीकारे पित्रादयः प्रयोजका इति देवक्या आनकदुन्दुभिना च सहितः समागतः। यतोऽयमुत्तमश्लोकः। अन्यथा वाच्यता भवेदिति। अत्र भीतिपतितं अक्षरच्युतकालङ्कारं बोधयति। यथा राक्षो रक्ताक्ष इति। अयं च पुत्रः च्युत एव स्थानात्पुनः प्राप्त इति सूचयितुं आ सर्वैः सह आगमत् ॥३५॥

आगत्यापि स्वयं कथने बहिर्मुखाः लोभं संपादयेयुरिति तूष्णीं स्थित इत्याह विज्ञातार्थोपीति।

SRI SUBODHINI: Why did they come? Our Shri Mahāprabhuji says this, with a view to make us clearly understand that “The Lord, who is mother Devaki’s son is the benefactor of His devotees (BHAUKTHA HITAKAARI). In fact, He is more fond of women devotees. Rukmani is a devotee of our Lord. She is now in the web of thinking about Pradhyumna, and is in dire

distress and pain. Hence, with a view to remove her sorrow, our Lord came there. If He had come alone and accepted Pradhyumna as His son, then the impression will be created that Pradhyumna was accepted as a son, due to the “order” of His parents! Hence our Lord did not come alone, but brought both Devaki and Vasudeva also. Our Lord is of the “highest fame” (UTTAMASLOKA), and if He does not do this action, in this way, then He may be blamed! Our Lord came there with them to denote also, that this “son” had been “lost” only, and has now been “got” again!

Our Lord came there, but did not speak at all. He stood there silently. Why? Our Lord had realized that people who are always “worldly” and “externally” oriented, may think, that the Lord was eager to have a “son” (i.e attached), if He were to speak first.

Hence He ensured, that the sage Narada will speak about the whole story, as per the next verse.

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः ।

नारदोऽकथयत्सर्वं शम्बराहरणादिकम् ॥३६॥

VERSE 36 Meaning: “Although the Lord was aware of everything, He sat there silently. Then the sage Narada told the entire story from the time Sambara had abducted the boy, till the return of Pradhyumna.”

श्रीसुबोधिनी : ज्ञाने भगवानिति हेतुः। तूष्णींभावे जनार्दन इति। सहि जनानामविद्यामर्दयतीति। निन्दायां तु तेषामविद्या न गमिष्यतीति। तदा भगवदिच्छया नारदः समागत्योक्तवानित्याह नारदोऽकथयत्सर्वमिति। स्वकृतमेवेति दोषपरिहारोऽप्यनेन कृतः। शम्बरस्य आहरणमारभ्य समागमनपर्यन्तं सर्वमुक्तवान् ॥३६॥

नारदवाक्यं हि सर्वेषामेव संमतम्, ततः सर्वैरङ्गीकर्तव्यमिति सापत्न्यात् कृष्णस्त्रियो रुक्मिणीव्यतिरिक्ताः प्रथममङ्गीकृतवत्य इत्याह तच्छ्रुत्वेति।

SRI SUBODHINI: Our Lord is the cause of knowledge, and our Lord as “Janārdhana” is the symbol of “silence” (MOUNAM). Our Lord destroys the “ignorance” of everyone. If our Lord is condemned, then their ignorance will never get destroyed or removed. Hence due to the desire of our Lord, the sage Narada came there, and told the entire story and told also, what he himself had done! By admitting like this, the sage Narada made reparations and penitence for his own blemish! In this way, he removed his own blemish. The entire story of the “abduction” of the “boy” by Sambara, till the coming to Dwaraka of the “boy” along with his wife, was told by the sage.

Everyone liked the words of Narada, and everyone accepted everything. In the first instance, the other wives of Shri Krishna accepted these words, with great joy. This is explained through the next verse.

तच्छ्रुत्वा महदाश्चर्यं कृष्णान्तःपुरयोषितः ।

अभ्यनन्दन्बहूनब्दानष्टं मृतमिवागतम् ॥३७॥

VERSE 37 Meaning: “On hearing this most wonderful event, the ladies of our Lord’s harem, became very happy with the return of Pradhyumna, who had come back after many years, as though Pradhyumna had come back, after many years from his death.”

श्रीसुबोधिनी : राजस्य एताः। महदाश्चर्यं श्रुत्वेति। कथं मत्स्यभक्षितस्य जीवनम्, संपूर्णवियवत्त्वं च, कथं वा विशासने अक्षतत्वम्, समुद्रप्रक्षेपे वा अमरणमिति। तासामनङ्गीकारे बाधकमाह कृष्णान्तःपुरयोषित इति। स्वस्याप्येवं पुत्रस्य नयने अन्या अप्यङ्गीकारं न कुर्युरिति भावः। अभ्यनन्दन्। अयं पुत्रो भवति अस्माकमिति। सापत्न्यभावेन दोषदर्शिन्यो न जाताः। किञ्च। परमस्नेहेन अमितः आनन्दयुक्ता अपि जाताः तत्र हेतुः। बहूनब्दान् बहुवर्षपर्यन्तं नष्टमदृष्टमिति। अत्यन्तसंयोगे द्वितीया। न केवलं चिरकालदर्शनमेव तत्र

हेतुः, किन्तु मृतश्चेदायाति शीघ्रमेव, तदापि महानान्दो भवतीति, मृतं पश्चात्स्वस्थमागतं यथा सादरं लोका अभिनन्दनं कुर्वन्ति। देहे विद्यमान एव जीवने अभिनन्दनम्। ॥३७॥

सात्त्विकानामभिनन्दनमाह देवकीति।

SRI SUBODHINI: All these ladies were Rajasik by nature. The event which they now heard from the sage Narada was very wonderful. Like the remaining alive of "Someone," who had been eaten by a fish?! The specific "wonder" was this, that all the limbs of Pradhyumna's body were intact like being "uncut", even though one is "cut" by a sword?! There was no death, even though the child was thrown into the sea! These ladies now approved Pradhyumna on the basis of their thinking, that, if they do not accept him now, their own children, will not be accepted later, if they were to be lost or abducted and retrieved back! Hence, although they were "co-wives", they all became happy. They did not show any of their "blemish" of being "co-wives", and told now, "this is our son only". Instead they now showed intense love in a full measure and with great joy, and they treated Pradhyumna, as their "own". The reason for this is being told. The boy was lost for so many years. But now, he has come back in a very healthy manner. But this was not the only reason for their joy! Everyone had thought this "boy" to be "dead". Now that he had come back alive, everyone became very happy. Their "sorrow" became "joy", as Pradhyumna had come back from "death", alive and healthy! When the life is in the body only, there is joy and thanks-giving (and greetings).

The "greetings and joy" of "Satwik" persons are described through the next verse.

देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः ।

दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥३८॥

VERSE 38 Meaning: “Mother Devaki, Vasudeva, Balarama, our Lord Shri Krishna and all the ladies of the royal household along with Rukmani — all of them became very happy by attaining the “pair” (i.e. their son and daughter-in-law) and there was joy all round.”

श्रीसुबोधिनी : तथा स्त्रियः सात्त्विक्यः तौ दम्पती मायावती प्रद्युम्नश्च परिष्वज्य पुत्रत्वात् पुत्रवधूत्वाच्च मुदं ययुः। रुक्मिणी चेति भिन्नतया निरूपणं सर्वेषां यावत्सुखं तावदेकस्या एव जातमिति ज्ञापनार्थम् ॥३८॥

साधारणानां तामसानां सम्मतिमाह नष्टं प्रद्युम्नमायातमिति।

SRI SUBODHINI: Mother Devaki, Vasudeva, Shri Balarama and Shri Krishna along with Satwik ladies, embraced both Mayawati and Pradhyumna and became very happy. Because one was their “son”, and the other was the “son’s wife”! In the verse, mother Rukmani’s name has been individually mentioned to indicate that Rukmani only had the highest bliss and joy! (i.e. the sum total of all the “joys” of all these persons, put together).

There, there were ordinary persons of the “Tamasik” nature. Their “approval” is indicated through the next verse.

नष्टं प्रद्युम्नमायातमाकर्ण्य द्वारकौकसः ।

अहो मृत इवायातो बालो दिष्ट्येति हाबुवन् ॥३९॥

VERSE 39 Meaning: “The people of Dwaraka, after hearing the news of the return of the lost son of the Lord viz. Pradhyumna, began to say that “Like a person who has come back from death, this boy also has comeback. This is indeed a very joyful event. The best had happened.”

श्रीसुबोधिनी : तेषां विपरीतभावनाभावाय वचनमाह अहो मृत इवायात इति। लौकिकभाषायामश्लीलवचनं न दोषाय। हेत्याश्चर्यं। अहो इति च। गमनागमनयोरुभयत्राश्चर्यमाह ॥३९॥

कामस्य महता प्रयासेन देहग्रहणे फलं जातं नवेति सन्देहं निराकर्तुमाह य वै मुहुरिति।

SRI SUBODHINI: They did not have any different views at all. Hence they all told that, "Oh! The one who is dead has come back!" In the worldly language, this type of language used is not considered as "bad"! "Aho" — this word is used to express their "wonder"! They now thought, that "both Pradhyumna's getting lost and his coming back now" are wonderful indeed!

Kaamadeva, after putting much efforts got his body. Did he attain the result of this or not? This doubt is removed through the next verse.

यं वै मुहुः पितृसरूपनिजेशभावास्त-

न्मातरो यदभजन् रहरूढभावाः ।

चित्रं न तत्खलु रमास्पदबिम्बबिम्बे

कामे स्मरेऽक्षिविषये किमुतान्यनार्यः ॥४०॥

VERSE 40 Meaning: "On seeing the form of Pradhyumna similar to that of our Lord Shri Krishna, on the rise of their attitude of the Lord in Him, Pradhyumna, now came to be loved by his mother and others. This is not anything wonderful. Kaamadeva is the son of Shri Krishna, who is the eternal resting refuge and place of Goddess Laxmi. By just remembering Kaamadeva only, everyone's mind begins to "run around"! Now everyone was able to see, in their midst, just before them, the real Kaamadeva, in flesh and blood, and their getting "infatuated", is not an event to be greatly wondered at! Is it then

necessary to say anything more on the part of the other ladies getting infatuated?"

श्रीसुबोधिनी : पितृसरूपतया पितुः समानं यद्रूपं तेन कृत्वा निजेशभावाः, कृष्ण एवायमिति बुद्धियुक्ताः। निजेशः कृष्णः। तस्य मातरोऽपि ऊढभावाः सत्यः तद्दर्शनेन उद्गतकामाः रहः एकान्तमभजन्। निलीना जाताः। एतच्चित्रं न रमाया आस्पदरूपं यद्बिम्बं भगवान् श्रीनिवासः तस्य बिम्बं कार्यं प्रतिबिम्ब इति यावत्। बिम्बवदेव प्रतिबिम्बेऽपि बुद्धिर्भवतीति न कोऽपि दोषः। रमास्पदपदं लक्ष्म्या अपि तत्र प्रदर्शनार्थम्। तेन लक्ष्मीश्चेत्तत्र, वयं कथं नेति तासां भ्रमे हेतुर्मुख्यो निरूपितः। किञ्च, कामे कामात् सर्वं सम्भवति। किञ्च। स्मरे अक्षिविषये सति स्मृत एवानर्थं करोति, किमुत प्रत्यक्षविषयः। यत्र भगवत्स्त्रीणामेवैषा व्यवस्था, तत्रान्यनारीणां कामोद्बोधः किं वक्तव्य इत्यर्थः। एवं कामस्य सर्वलोकेषु प्रतिष्ठितत्वमुक्तम्। स्त्रीषु प्रतिष्ठितः सुखहेतुर्भवति, न तु पुरुषेष्विति तथोक्तम् ॥४०॥

इति श्रीभागवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित-
विरचितायां दशमस्कन्धविवरणे उत्तरार्धे षष्ठोऽध्यायः ॥६॥

SRI SUBODHINI: On seeing Pradhyumna, with the same form of our Lord Shri Krishna, the ladies got the attitude of Pradhyumna being their "husband". They nurtured this love within themselves. There is no "wonder" at this! he was only a reflection of our Lord, who is the husband of Goddess Laxmi. The "reflection" here had the same intellect, and there is no blemish in this. He, our Lord, is the resting and dwelling place of Goddess Laxmi. By telling like this, it is said that, when Goddess Laxmi is present there, then, why cant we also live there? In this way, they got the delusion, and the most important reason for this was, that, when they had "desire" everything else happens through this "desire". When this "desire" becomes the object of one's eyes, then by just remembrance only, it creates confusion and wrong

doing! When this “desire” is present before you, none can decipher as to what “wrong doing” can take place! No one can tell. Just by seeing Pradhyumna, the ladies of our Lord got so much affected with “desire”, what is there to be wondered at, if other women also got their “desire” aroused? In this way, in this entire world “desire” was established. The “desire” established in the women leads to happiness, but not when it is established in the “men”. This is told like this.

[NOTE: “Desire” came from our Lord. Hence it’s end will be in our Lord only. No where else can it end. The ending of “desire” is the attainment of our Lord when the desire enters into our Lord, for the sake of our Lord, and it’s end takes place only in Him. This is NIVRUTHI — release and all else is PRAVRUTHI — action and bondage only.]

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 55th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्ध-षट्पञ्चदशोध्यायं॥

CHAPTER 56, CANTO 10,

SRI BHĀGAVATAM.

सप्तमे कामतः प्रोक्तो विवाहस्तामसः परः ।

सात्त्विकश्च प्रसङ्गेन क्लेशेनोभे निवारिते ॥१॥

क्लेशापनोदनार्थाय चौर्यमत्र निरूप्यते ।

वाचिकं कायिकं चैव कायेन वचनेन च ॥२॥

सम्बन्धी च तथा भक्तः स्वापराधापनुत्तये ।

सत्यभामा जाम्बवती ताभ्यां सम्यक् निरूपिते ॥३॥

गुणा एतास्ततोऽग्रे तु विद्यारूपा निरूपिताः ।

एवमष्टौ महिष्यो हि सात्त्विक्यस्तु ततः पराः ॥४॥

विवाहाः सप्त कामेन कृपया तु सहस्रशः ।

विधितस्त्वेक एवोक्तो द्वयोरत्र निरूप्यते ॥५॥

रुक्मिण्या विवाहं पुत्रसम्पत्तिं चोक्त्वा, निमित्तवशात् सत्यभामाया
विवाहमाह सत्राजित इति।

KĀRIKAS 1 to 5 Meaning: In this chapter, the marriages, which have been specified (of our Lord),

were all performed through "desire". The marriage with Jaambavati is "Tamasik" in nature. The marriage with Satyabhāma is Satwik. By telling about these two marriages as Tamasik and Satwik, it is construed, that the marriage with Rukmani is "Rajasik" by itself. But as both Rukmani and Jaambavati were married, by our Lord Himself by "force", these marriages can be told as Satwik by nature only. But they are not referred to as "Satwik" for the reason, that our Lord had to marry and bring them, with some effort and difficulty. Hence they are not considered as "Satwik" marriages. Sathyabhāma was given in marriage to our Lord, by her father himself, and due to this, there was no difficulty or pain for the Lord, due to this marriage. Hence this marriage is termed as "Satwik". The reason for no "pain" for this marriage is the "clever situation or event", and this is being described here.

Satrajit, through his words blamed our Lord, wrongly (untruthfully), and the Lord had to go to the cave and fight, through which the "bodily blemish" was committed. Through the words of Satadhanwa, the illusory curse was removed. Both Satrajit and our Lord's devotee Jaambavaan, with a view to mitigate their "blemish", gave by themselves, their daughters Sathyabhama and Jaambavati to our Lord, in marriage. Thus the reason for the marriage with Sathyabhāma and Jaambavati was the "blemish" committed through the "word" and the "body" respectively by their fathers. Rukmani, Jaambavati and Sathyabhāma are symbolic of Rajas, Tamas and Satwa qualities. Later all of these will be described as symbolic of "knowledge" (Vidhya). In this way, eight "wives" are Satwik by nature, and seven "wives" came to our Lord through "desire" and "thousands" became our Lord's

wives, through His grace and compassion. As per the “destiny” there is only “wife” referred to. In this situation, the marriage of these two (Jaambavati and Sathyabhāma) has been described, as through the “dexterity” of our Lord!

After describing the marriage of Rukmani and the welfare and wealth of her son (Pradhyumna), with a reason in mind, through the next verse, Shri Sukadeva is describing the marriage of Sathyabhāma, with our Lord.

श्रीशुक उवाच—

सत्राजितः स्वतनयां कृष्णाय कृतकिल्बिषः ।

स्यमन्तकेन मणिना स्वयमुद्यम्य दत्तवान् ॥१॥

VERSE 1 Meaning: “Shri Sukadeva told, “Oh! King! Satrajit committed a grave offence to our Lord. With a view to remove the effect of this “offence”, Satrajit came himself, and gave his daughter in marriage to our Lord, along with the rare gem Syamantaka.”

श्रीसुबोधिनी : सत्राजित्शब्दः तकारान्तः। आकारान्तोऽपि, सत्रान् रक्षकसहितानपि जयतीत्यर्थे क्विप्। सत्राणां जितं यस्मादिति क्तान्तेन बहुव्रीहौ अदन्तता भवति। एतदधीन ए महतामपि जय इति द्वितीयोर्थः। स्वतनयां स्वयमुद्यम्य दत्तवानिति। अप्रार्थितः अनभिप्रेतश्च। तथापि दाने हेतुः कृतकिल्बिष इति। कृतापराधः। तदपराधदूरीकरणार्थं स्यमन्तकेन मणिना सह। यत्कृते अपराधः तदपराधनिमित्तं दण्डार्थं कन्यां च दत्तवान्। संक्षेपकथेयमिति केचित्। वस्तुतस्तु न समाधिभाषा। नह्युदारलीलावतः अपकीर्त्यादिकं समाधिकार्यं भवति। भक्तिसाधकानामेव चरित्राणां वक्तव्यत्वात्। कृतकिल्बिष इति। यथाकथञ्चिदपराधोऽपि सम्भवति। अतोऽनभिप्रेतत्वेन कल्पान्तरत्वेन वा अवचनम्। वस्तुतः सत्यभामा सरस्वत्यंशा भूम्यंशा वेति तस्या विवाहार्थं तथोद्योगः भगवतैव कृतः। स्वीकारोऽत्र वक्तव्यो राजसानाम्, तदर्थं स्त्रीप्रकरणे सत्यभामादीनां परिग्रहमात्रमत्र वक्तव्यम् ॥१॥

नन्वाकाङ्क्षापूरणाभावात् संक्षेपपरत्वमेव कुतो न भवतीति चेत्। मैवम्।
मित्रविन्दाविवाहवद्यावदुक्तेनैव आकाङ्क्षानिवृत्तिसम्भवात्। विशेषं पृच्छति।

SRI SUBODHINI: Our Lord had never asked Satrajit to give his daughter in marriage nor expressed a desire for her. Even then, Satrajit came by himself and offered his daughter in marriage. The reason for this was that Satrajit had committed a grave offence to our Lord, and with a view to remove this "offence", he brought the rare gem of Syamantaka and gave to our Lord, and as a punishment for his offence, he also gave his daughter in marriage to our Lord. Some people say, that this story has been told in a summarized way. In reality this story is not the "language spoken from the state of Samaadhi" as stories, wherein the "ill fame" of those, who enact their noble and generous Divine Leelas (i.e. our Lord's Leelas) are described, can never form part of the "language spoken from the state of Samaadhi". In this type of exalted Divine language, only stories, which increase the love and devotion to our Lord (Bhakthi), are usually spoken of. Here, only this first verse is the "language of Samaadhi". The later descriptive story told is the "worldly" language. Like through some reasons, offences are committed by us. But this story is not told, because we do not like to tell this, or this event had happened in another aeon (Kalpa). Really speaking, Sathyabhāma is a Divine part of Goddess Saraswati or the mother earth and hence, for her marriage, our Lord Himself created the various circumstances and efforts. Here, the acceptance of Rajasik persons are referred to and described. Our Shri Mahāprabhuji has said, that in this situation of our Lord's marriage, only the story of Sathyabhāma and others should be told.

If it is told, that the king had not got his “desire” to listen to this story totally fulfilled, then it is said, that it is necessary to tell the entire story, like that of the marriage of our Lord with Mitravinda, and then only the “expectations and desire” will get fulfilled. Hence the king is asking the question, through the next verse.

राजोवाच -

सत्राजितः किमकरोद्ब्रह्मन्कृष्णस्य किल्बिषम् ।

स्यमन्तकः कुतस्तस्य कस्मादत्ता सुता हरेः ॥२॥

VERSE 2 Meaning: “The king asked, “Oh Brahman! What offence did Satrajit commit to our Lord Shri Krishna! From where did he get the rare gem of Syamantaka? Why did he give his daughter in marriage to our Lord?”

श्रीसुबोधिनी : सत्राजित। इति। ब्रह्मन्निति ज्ञानार्थम्। कृष्णस्य सदानन्दस्य कथं वा कोऽप्यपराधं कुर्यात्। तत्रापि पालकस्या। अपराधनिमित्तः स्यमन्तको वा भगवद्भक्तानां कुतः। देवतान्तरभजनात् तथात्वे कथं वा तस्य निरोधे सम्बन्ध इति प्रश्नाभिप्रायः। विरुद्धानामपकारकरणं युक्तम्। तथा सति तेषां सर्वस्वेन सह कन्यादानं चायुक्तम्, तस्मात् कथमयमुभयात्मक इति। कस्माद्धेतोः सुतां दत्त्वान् कन्यापि सूर्यादेव प्राप्ता वरलब्धा, न तु तस्य औरसी, भगवान् नन्दपुत्र इव तस्यापि कन्येति पुराणान्तरव्यवस्था। अत एव यादवानां विवाहदोषो न शङ्कनीयः। अत्रापि ‘स्त्रीरत्नं रत्नमेव चे’ति वाक्यात् देवादेव प्राप्तमिति लक्ष्यते। भगवानपि अक्लिष्टकर्मा सगोत्रपक्षे विवाहं न कुर्यात् ॥२॥

विस्तरेण वक्तुं कथामारभते आसीदिति।

SRI SUBODHINI: “Oh! Brahman!” This addressing of Shri Sukadeva has been made to indicate that, “You have the knowledge of everything, through which, you will be able to tell me everything. How can anyone be able

to offend our Lord, who is of the Divine form of eternal Aananada or bliss, and the ruler and protector of everyone? How can this Syamantaka gem be the reason for causing an offence to our Lord on the part of true devotees of the Lord? Being connected with the "other deity" (i.e. the gem), then how come this came to be related to our Lord Himself? It is true, that one defends oneself from those, who do harm to us. But how come; despite this, Satrajit gave to the Lord, all his wealth and also his daughter in marriage to our Lord? How did this both occur? Due to what reason, the daughter was given in marriage? This daughter had been got with the blessings of a boon given by the sun! And she was not Satrajit's daughter. Like our Lord is the "son" of Nandagopa, Sathyabhama was Satrajit's daughter. The other Puranas have described this fact. Due to this reason, there is no "blemish" on the part of the Yadavas to marry this girl. In this Bhāgavatam also the reference to "jewel among women" (STREERATNA) is a "rare gem" only, and this reference enables us to realize, that this girl was blessed through the boon from the sun, who is a celestial deity. Our Lord of course, does all His actions without any difficulty or effort (AKLISHTA KARMA), and this will not allow Him to marry a girl from the same "Gotram" (lineage).

With a view to describe this story in a detailed way, the story is started from the next verse.

श्रीशुक उवाच—

आसीत्सत्राजितः सूर्यो भक्तस्य परमः सखा ।

प्रीतस्तस्मै मणिं प्रादात्सूर्यस्तुष्टः स्यमन्तकम् ॥३॥

VERSE 3 Meaning: "Shri Sukadeva said, "Although the sun god was the Master of Satrajit, he was the most

loving friend of the devotees of our Lord. Due to this, sun god, pleased with Satrajit, had given him the rare Symantaka gem."

श्रीसुबोधिनी : स्वतन्त्रकथयेमित्यप्यासीदित्यनेन सूचितम्। सत्राजित आसीदिति भिन्नं वाक्यम्। तस्य महत्त्वं ख्यापयितुमाह। **सूर्योऽपि भक्तस्य परमः सखा आसीदिति।** भक्तस्य सख्यं शीघ्रं प्रयच्छतीति सूर्यस्य स्वभावो वर्णितः। अनेन सूर्यः परमदयालुः, अल्पेऽपि भजने बहु प्रयच्छतीति निरूपितम्। ततो यज्जातं तदाह **प्रीतस्तस्मै मणिं प्रादादिति।** मणिः स्यमन्तकः। कुत्रत्यो मणिरित्याकाङ्क्षायामाह **सूर्य** इति। स हि मणिं सूते। सर्वमेव सूर्यात्प्रभूतमिति तस्य मणिमात्रप्रसवे न दूषणम्। तदर्थमेव मणिरुत्पादित इति लक्ष्यते। यतः **प्रीतः**, तस्य भक्त्या संतुष्टः, स्यमन्तकमुत्पादितवान् उत्पाद्यापि ततोऽपि प्रीतः प्रकर्षेणादात्। तस्मिन् सामर्थ्यं स्थापयित्वा **अदात्**। प्रकर्षेणैव दानात् भोगार्थं भोगसाधनसम्पादनार्थं च तज्जातमिति लक्ष्यते ॥३॥

अतस्तस्य प्रथमतो भोगमाह **स तं बिभ्रदिति।**

SRI SUBODHINI: The word "was there" (Āseet) denotes, that Satrajit was an independent king, and also indicates his glory, as this word has been specifically mentioned. Although the sun god is the "Swāmi" (Master), he was always a loving friend of the devotees of our Lord. The sun god's nature is like this only, as he becomes the friend of our Lord's devotees very quickly. From this, it is also proved, that the sun god is a very compassionate deity. By even a little Seva or service (worship), he gets pleased immensely and gives much as blessings. It is referred to here, that the sun god had given to Satrajit, the Syamantaka gem, after being pleased with him. How did the sun god get this gem in the first instance? And from where? Answering this it is said, that the sun god originates such gems by Himself, and there is no "blemish" on the part of the sun god for producing gems like this. In fact, this particular gem was

originated for the sake of Satrajit only by the sun god, having got pleased with the devotion of Satrajit. Not only this, the sun god established His own capacity in this gem, and gave it to Satrajit. As this gem was given after being pleased, this gem could satisfy all the desires of Satrajit in respect of material enjoyments.

Due to this reason, through the next verse, the “enjoyments” conferred by this gem is described.

स तं बिभ्रन्मणिं कण्ठे भ्राजमानो यथा रविः ।

प्रविष्टो द्वारकां राजस्तेजसा नोपलक्षितः ॥४॥

VERSE 4 Meaning: “Satrajit, by wearing this gem on his neck, began to shine like the sun god. When he entered Dwaraka, no one could identify him, due to the brilliance of this gem.”

श्रीसुबोधिनी : स्वतेजस्तस्मिन्स्थापितमिति तद्धारणेन सूर्य एव धृतः। अत एव तत्प्रभावाद्यथा रविः, तथा भ्राजमानो जातः। स चेदन्यत्र तिष्ठेत्, न काप्यनुपपत्तिर्भवेत्। सूर्यश्च रक्षको भवेत्। स पुनस्तद्गृहीत्वा द्वारकास्थितान् भक्तान् वञ्चयन्निव समागतः। ततः सूर्येण उपेक्षित इत्यभिप्रायं वक्तुं तस्य द्वारकाप्रवेशमाह प्रविष्टो द्वारकामिति। राजन्निति सम्बोधनमन्यविषये अन्यो रक्षां न करोतीति ज्ञापयितुम्। तस्य मनोरथा सिद्ध इत्याह तेजसा नोपलक्षित इति ॥४॥

तस्य प्रभावः सर्वजनीनो जात इति वक्तुं लोकानां भ्रममाह तं विलोक्येति।

SRI SUBODHINI: The sun god had established his own “brilliance” on this gem. By wearing this, it looked as though, Satrajit was wearing the “sun” itself on his person! His brilliance and prowess now began to shine like that of the sun! If he had gone to some other place wearing this “gem”, then he will not come to any grief as, in this new place, the sun god would have protected him. But Satrajit wearing this gem came to Dwaraka, with a

view to show off and impress the devotees of our Lord. But instead of getting pleased with Satrajit, the sun god became unhappy and gave up the protection of Satrajit. "Oh! king!" — Shri Sukadeva has addressed the king like this, to indicate that no one helps another in his undertakings or protects them. Satrajit's intention was only this much, that no one is able to identify him! This much he attained, as no one else was able to figure him out or identify him!

Everyone was affected by the brilliance seen in him. This "delusion" created in this place is being described through the next verse.

तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः ।

दीयतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः ॥५॥

VERSE 5 Meaning: "The people who saw him from a distance, were stupefied with the blinding brilliance, which emanated from him. Then someone came to our Lord, who was playing the game of dice, and told him, that perhaps, the veritable sun god himself was coming.!"

श्रीसुबोधिनी : निकटे ज्ञायेतापि। दूरादेव तत्रापि तेजसा मुष्टदृष्टयः। स्वस्वामिनः स्थाने महान्तोऽपि समायान्तीति संतोषात् भगवत्स्थाने समागताः। भगवानपि अन्यासक्तः नास्य सन्माननं करिष्यति, ततोऽयं अस्मान् विलम्बितः तेजसा पीडयिष्यतीति, सूर्यात् शङ्किताः लौकिकव्यसनरूपे द्यूते अक्षैर्दीव्यते भगवते शशंसुः। शतमक्षान् विजानातीति मध्येऽधिदेवन एव सभ्ये अक्षक्रीडेति विमर्शः। अन्यथा धर्मस्थापनार्थमवतीर्णः कथमक्षक्रीडां कुर्यात्। मुख्यं हि तदधर्मस्थानमिति। सूर्यस्य समागमनं बाधितं मत्वाह भगवत इति ॥५॥

सूर्यागमनेन स्वतोपि ज्ञातमहत्त्वाः स्तुत्वा भगवन्तं विज्ञापयन्ति नारायणेति त्रिभिः ।

SRI SUBODHINI: If he was near, he could have been identified. But he was far away. But due to the

“brilliance”, the eyesight of everyone was intensely affected, and they all got stupefied and bewitched at this extraordinary brilliance. Hence, no one was able to identify him. They now thought that perhaps, a great Mahātma was coming to the place of their Lord Shri Krishna. Having got satisfied like this, they all came here to see our Lord, and saw the Lord being occupied with some other work, and the Lord will not welcome and offer service to this “Mahātma” now. They thought that this “brilliant person” will continue to inflict the suffering of his brilliance on all of them for a long time. They got a doubt also in their mind, as to whether this was the “sun god” himself. They saw our Lord playing the game of dice and began to tell Him. There is no harm in the members of the royal class in playing this “game” on certain days of the year. In fact by playing this game, they do not get sleep at all. But a question may arise here, as to how our Lord, who has taken an incarnation to uphold and protect “Dharma” (the righteous path) was playing this, as this game involves “bets and gambling”? In fact this game of dice has been referred to as an important place of unrighteousness! (Adharma). Moreover the word “Bhagawate” used in this verse, denotes the doubt of the people on Satrajit looking like the “sun” and not the actual coming of the “sun” god!

The world knows the glory of the “sun”. Thinking that the “sun” god himself had come, they at first, praised our Lord, and later prayed to Him, by informing Him, that the “sun” god was coming. This is being done through the next three verses.

नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर ।

दामोदरारविन्दाक्ष गोविन्द यदुनन्दन ॥६॥

एष आयाति सविता त्वां दिदृक्षुर्जगत्पते ।

मुष्णान्भस्तिचक्रेण नृणां चक्षूंषि तिग्मगुः ॥७॥

नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधर्षभाः ।

ज्ञात्वाद्य गूढं यदुशु द्रष्टुं त्वां यात्यजः प्रभो ॥८॥

VERSES 6, 7 and 8 Meaning: “Oh! Lord Shree Nārāyana! Who wears on His Divine self, the conch, the discus, the mace! Oh Lord Dāmodara! Oh Lord with lotus like eyes! Hey Govinda! Yadunandana! Oh Lord of the Universe! The Lord Sūrya Nārāyana, with his brilliant rays and making our eyesight get dazzled through these rays, is coming to see You! Oh Lord! all the celestial deities, in this way, of the three worlds are always eager to find the path to attain and reach You! Realizing that the Lord of the Universe is now hidden among the Yādavas, the Lord Sūrya Nārāyana is coming today to get your “Darsan”!

श्रीसुबोधिनी : नारायणपदं सूर्यान्तर्यामी नारायण इति तस्मिन्नागते अन्तर्यामिप्रेरणव्यतिरेकेण कार्यं न सिध्यतीति विज्ञापनार्थं सूर्यागमनं सम्भवतीति हेतुरुक्तः। अतस्ते नमः। नमस्कारमात्रं वा अस्मत्साध्यमिति। शङ्खचक्र-गदाधरेति। शेषशायिनं नारायणं व्यावर्तयति। नारायणात्वं वा स्थापयन्ति। दामोदरेति भक्तकृपालुत्वम्, तादृशस्यात्रागमने हेतुरुक्तः। अरविन्दाक्षेति। समागतस्य तापापनोदनं कार्यमुक्तम्। गोविन्देति तथाकरणे आवश्यकत्वम्। यतोऽयमिन्द्रो जातः। किञ्च, यदुनन्दनेति तदर्थमेवावतीर्णः।

अत एवात्र बहु कार्यं तवास्तीति स्वत आगमनाभावात् स्वयमागत इत्याहुः एष आयातीति। आगतस्य विज्ञाप्यमस्तीत्याहुः सवितेति। प्रसवितायम्। सांप्रतं च भगवान् लीलया च तिष्ठतीति तदनुगुणप्रसार्थं प्रष्टुमागत इत्यर्थः। प्रश्नस्तु दूतद्वारापि सम्भतीति विशेषमाहुः त्वां दिदृक्षुरिति। स्नेहाभावेऽपि दर्शनमावश्यकमित्यत्र हेतुमाहुः जगत्पते इति। स्वस्य निवेदने हेतुं वदन्त आहुः मुष्णान्भस्तिचक्रेणेति। दूरे स्थितस्य गभस्तयोऽल्पीयांसः समायान्ति,

निकटे तु गभस्तिचक्रेण पीडयति। नृणामित्यल्पसत्त्वता। तर्ह्ययं दोषो निवारणीय इत्याशङ्क्य तस्य स्वाभाविकोऽयमित्याह नृणां चक्षुषि तिग्मगुरिति। ज्ञानप्रदो भगवान् अत्र समागतः। ज्ञानसाधनमेव दूरीकरोतीति प्रतिविधेयः।

ननु तथापि भवन्तोन्तरङ्गाः, तान्निवारयतेति चेत्, तत्राह नन्वन्विच्छन्तीति। देवाः समागच्छन्तः कथं वारणीयाः, तत्रापि स्वप्रभुं द्रष्टुम्, तत्रापि विबुधर्षभाः। किञ्च। अद्य यदुषु गूढं ज्ञात्वा समागताः। तत्र यदि कश्चिन्निवारणं कुर्यात्, तदा अनेनैव प्रतार्यत इति तमेव मारयेयुः। ननु तथापि सूर्यो नायास्यति, स हि सर्वदा व्यापृतः, तत्राह द्रष्टुं वायात्यज इति। ब्रह्मा वा द्रष्टुमायाति। अवतीर्णस्य रूपान्तरस्वीकरणेनान्यथात्वे पूर्वव्यवहारोऽनुचित इत्याशङ्क्याह प्रभो इति। हे सर्वसमर्थ ॥६-८॥

तदा भगवान् कर्म न परित्याज्यमिति स्वयं तथैव स्थितः प्रजानां मोहं दूरीकृतवानित्याह निशम्येति।

SRI SUBODHINI: “You are the indweller of the sun – Shree Nārāyana!” On the rise of the sun only, every type of work/tasks gets completed, as no one can do anything without the prompting and inspiration of the indwelling Lord (Antaryaami). Perhaps to make everyone realize this truth, the sun god has come! They say this as the reason. Hence they say, “We are prostrating to You; and offering our humble prostrations!” By referring to our Lord as holding the conch, the discus, the mace etc. (Sankha, Chakra and Gada) in the “special” way, the people indicated our Lord Shri Krishna as being different from Shree Nārāyana, who is seen on the Aadisesha serpent, or they have reemphasized the truth that our Lord Shri Krishna is indeed Shree Nārāyana and vice versa! By calling our Lord as “Dāmodara”, they said, that THE LORD ALWAYS SHOWERS HIS COMPASSION AND GRACE ON HIS DEVOTEES. OUR LORD’S MANIFESTATION IS CAUSED BY THE

MAIN REASON OF HIS NATURE OF LOVING COMPASSION TO HIS DEVOTEES.

By calling our Lord, lovingly, as "the one with the lotus like eyes", they said THAT THE LORD HAS SPECIALLY COME TO REMOVE THE SORROW OF HIS DEVOTEES, WHO ARE SEPARATED FROM HIM (VIRAHĀ DUKKHA). By calling our Lord as "GOVINDA", they said that THE LORD IS BOUND TO SHOWER HIS GRACE ON HIS DEVOTEES, as He has been made "Indra", during the anointing ceremony earlier. "You are Yadunandana, to complete all these tasks, and You have manifested for this only."

"You have Oh Lord! a lot of work to do in this world. That is why, the sun god, realizing that You are busy, and will not be able to go over to him, has himself come to have your "Darsan"! He is very eager to listen to You, as to what he should do. That is why the sun god has been given the name of "SAVITA". At this time, our Lord is engaged in the enactment of His Divine Leelas. He has come to ask You to do the same, as per your will and desire! If it is told, that the sun god has come only just to ask about this, the answer is given that, he has not just come to ask this question only. He has come to You, Oh Lord! to have your "Darsan" and he has this desire. When love arises in one's heart, for You, even then it is necessary to have Your "Darsan" (as this love gets fulfilled only with your "Darsan"). Because You are the Lord of the universe! Hence we are requesting You for this and informing You, that this sun is having very brilliant rays, and our eyes are adversely affected through these rays. We are just humans, with only limited physical strength. Hence, we are unable to tolerate this brilliance.

It may be natural (i.e. this brilliance) for this “sun” god, that he always is capable of making the vision in the eyes of all get affected and dazzled. The sun god, who gives knowledge (Jnana), has come. Jnana has the capacity to throw away all the other “instruments” (Sādhana) to attain You. Hence please receive this “sun” god with honour”!

If the Lord were to say, that why He has to do anything, as the people of Dwaraka are His own “intimate” ones, and hence are capable of attaining a solution for this. For this, the people of Dwaraka reply, that when these celestial deities, come to have your “Darsan”, or for some word/task, how can we, mere mortals, prevent them from coming or make them return? It is You, Oh Lord! who is their Lord and Master! They are coming to have the “Darsan” of their Lord and Master only! The best among the celestial deities come to have your “Darsan”. The “special” feature of all these is that Oh Lord! You have come into this earth in this “secret hiding” way, and all these celestial deities have come, having understood that the LORD OF THE UNIVERSE IS LIVING UNKNOWN AMONG THE YADAVAS! Then, when this is the actual truth, how can anyone stop or obstruct them? These deities will get upset, that we are preventing them from their getting “Darsan” of the Lord, and they may even kill us! If the Lord were to say to these people, as to why the sun god has come? It may not be the sun god who has a lot of other works to do. Then the people say that “may be it may not be the sun god! But perhaps it may be Lord Brahma is coming here to have your “Darsan”. If the Lord were to say that “I have, on this manifestation, have taken a different form, and it is not proper to offer respect and honour, to this form like before”. To this, the people reply that, “Oh Lord! This is indeed true only for those incapable persons, who cannot

identify the “hidden You” in this manifestation! You are “Prabhu” — the Lord of the Universe, are omnipotent and can take any form! Whatever form You take, You remain as yourself only. You never change! Hence the “best” of the celestial gods always come to see You often!”

On hearing these words of His own people, our Lord, with a view not to give up, what He had already started, remained silent and was sitting there only. Our Lord now removed their “delusion” through the next verse.

श्रीशुक उवाच—

निशम्य बालचनं प्रहस्याम्बुजलोचनः ।

प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥९॥

VERSE 9 Meaning: “Shri Sukadeva said, “On hearing the childlike words of His own people, our lotus eyed Shri Krishna, laughed, and with a view to remove their “delusion” began to say, “This is king Satrajit. His “brilliance” is due to the gem he is wearing. He is not the sun god.”

श्रीसुबोधिनी : बालानां अज्ञानां वचनम्। ते हि स्वोत्कर्षमेव विचारयन्ति। न तु निमित्तम्। तथैतेऽपि स्वोत्कर्षत्वेन मदुत्कर्षमेव भावयन्ति। ततो यं कञ्चन समागच्छन्तं महत्त्वेन मत्सम्बन्धित्वेन च कल्पयन्ति। तस्मात् स्वोत्कर्षपरान् अज्ञान् दृष्ट्वा प्रहस्य दृष्ट्यैव तेभ्यः सुखं दत्तवानित्याह अम्बुजलोचन इति। असौ देवरूपो रविर्न भवति, किन्तु रवेस्तेजो। रविभक्तश्चायं भवति, तेन देवपदं संगच्छते, किन्तु सत्राजिदयम्। कथमेवं जात इति चेत्, तत्राह मणिना ज्वलन्निति ॥९॥

मणिना तस्य भोगमुक्त अर्थसम्पत्तिमाह सत्राजित्स्वगृहमिति।

SRI SUBODHINI: The word “childlike” (Baala) has been used to show their “innocent ignorance”! Our Lord Shri Krishna, on listening to these ignorant people began to laugh, as these people always think of their joyous

reactions only and never thought of it's reason! In this way our Lord thought that, "these people, due to their joy, always attribute anything good and great due to My glory only and in this way, they always glorify Me only. Hence, whosoever comes, they relate these visitors to Me, and regard them as great, because of their association with Me." Our Lord is beautiful with lotus like eyes. He now saw these foolish persons and their joy, and laughingly desired to give them comfort and happiness, through His "look" only. He also told them, that this person is not the celestial sun god. The brilliance is due to the brilliance of the gem, he was wearing. The one, who is coming now is the devotee of the sun god, the king Satrajit. Because he is a devotee, he has been hailed as a "Deva" (deity). How did he become like this? For this, it is said, that the king Satrajit has worn the "gem" on his neck! Due to this "gem" only, he is shining with this "brilliance".

Our Lord is now referring, through the next verse the "enjoyment and wealth" attained by Satrajit, through this gem.

सत्राजित्स्वगृहं श्रीमत्कृतकौतुकमङ्गलम् ।

प्रविश्य देवसदने मणिं विप्रैर्यवेशयत् ॥१०॥

VERSE 10 Meaning: "Satrajit entered into his home, for celebrating the festival, after conducting all the auspicious ceremonies. Later in the temple of gods, he established this "gem" through the Brahmins."

श्रीसुबोधिनी : भगवत्कृपया पूर्वमेव श्रीमत्कृतानि कौतुकानि मङ्गलानि च यत्र। अनेन धर्मकामौ निरूपितौ। एवं स्वतःसिद्धत्रिवर्गं गृहं प्रविश्य तत्र भक्त्यतिशयात् देवसदने देवपूजागृहे दैत्यानां प्रवेशाभावाय विप्रैः सह मन्त्रपूर्वकं मणिं न्यवेशयत्। नितरां स्थापितवान् ॥१०॥

स्थापितस्य फलमाह दिने दिने इति।

SRI SUBODHINI: Due to the grace of our Lord, many auspicious ceremonies were completed even previously, and through this, Satrajit had attained the twin goals of “Dharma” and “Kaama” (desire fulfillment). In this way, in the house, the three goals of one’s life viz. Dharma, Artha (wealth) and Kaama were duly fulfilled. In this house, he entered (when the “gem” came to him) and in the temple for gods in his home (where “worship” of the Lord is done), where the demons could not gain entry, along with the Brahmins, he established this “gem”, with the chanting of sacred Manthras.

Through the next verse, the “result” of the establishment of this “gem” is being explained.

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो ।

दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः ।

न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥११॥

VERSE 11 Meaning: “This “gem” gave daily, 40 Maunds of gold! Where this “gem” is situated, there the problems from drought, diseases, inauspicious events, difficulties from serpents and other afflictions and all the other types of ill luck and unfortunate events, did not occur at all! The conjurers of “Māya” (illusory tricks) also could not stay in this place.”

श्रीसुबोधिनी : पञ्चमणमात्रं भारः, चत्वारिंशद्धरणानि मण उच्यते मानविशेषः। ते चाष्टौ चत्वारिंशन्मणान् सुवर्णस्य प्रत्यहं सृजति। सविता हि तस्य मूलम्। अतोऽयमपि प्रसविता। प्रभो इति सम्बोधनं तदाकाङ्क्षाभावाय। न केवलमिष्टसाधकत्वम्, किन्त्वनिष्टनिवारकत्वपीत्याह दुर्भिक्षेति। अनावृष्टिकृतं दुर्भिक्षम्। मारी शीतलादिदेवाधिष्ठितव्याधिमरणम्। अरिष्टान्यन्यानि आधिव्याधिहेतुभूतानि। आधिव्याधयश्च। अशुभाः स्वप्नादयोऽपि। मायिनो राक्षसाः, पूतनादयः। यत्रायमभ्यर्चितो मणिस्तिष्ठति, तत्र नैते भवन्तीति मणेर्दृष्टदृष्टसामर्थ्यं निरूपितम् ॥११॥

अयोग्ये महान् धर्मो न युक्त इति विचार्य भगवान् अनेन मणिना सत्राजितो नाशो भविष्यतीति, स्वपुरे च नाशो न युक्त इति, देवान्तराणामत्र सामर्थ्याभावात् तत्प्रसादोऽपि व्यर्थ इति, तस्य लोकद्वयेष्टसिद्धयर्थं यावद्द्रव्यं तत उत्पद्यते, तावद्ग्रामादिद्वारा तस्मै दापयित्वा, उग्रसेनाय मणिं दापयितुं सत्राजितं प्रति किञ्चिदुक्तवानित्याह स याचित इति।

SRI SUBODHINI: A “Maund” is of 40 Sers (measures). 5 “Maunds” is one “weight”. In this way, this “gem” used to give 8 “weights” of gold everyday i.e. this gem gave 40 “Maunds” of gold every day. How was this gem capable of giving this? Our Shri Mahāprabhuji removing this doubt says, that this gem had been originated by the sun god, and it’s “root” is the sun god. In other words, like the sun is able to “originate”, this gem and it was also able to originate objects. By calling our Lord as “Prabhu” (Lord – Master) it is said, that the Lord is omnipotent and the Lord was not interested to have a gem like this, with Him! (As He has everything with Him at all times, and as it is He, who has become everything.) This gem is not only capable of giving the objects, which are “desired” by anyone, but is also capable of removing all the difficulties e.g. when there is drought, due to lack of “rains”, this gem, provides for the showering of the rains, at appropriate intervals and times! This gem also prevents “death”, from the diseases like small pox etc. and those caused by the celestial deities like Seetala Devi and others. The “suffering” from various diseases caused by one’s own “destiny” is also destroyed by this gem. Even inauspicious dreams cannot enter into this place, as also the demoness like Pūtana (who kills young children) and others. In this way, the “seeable” and the “unseeable” capacities of this gem have been described.

But, it is not proper for a “non-deserving” person to have a “big virtue” or a “mighty powerful object”. Our Lord, now thought, that Satrajit was not deserving to have this gem, as he will get destroyed, if this gem continues to remain with him. It is also not good that Satrajit dies in his own city. Moreover the power of other celestial deities also cannot be effective here. Their “grace” also is wasted. Hence, with a view to benefit Satrajit, in this and the other world, our Lord decided, that the gold which is originated daily from this gem should be given and distributed in the villages, and also this gem should be handed over to the emperor Ugrasena. (So that the gold can be utilized for the welfare of all). With this “motive” in view, our Lord, through the next verse, requested Satrajit, as follows.

स याचितो मणिं क्वापि यदुराजाय शौरिणा ।

नैवार्थकामुकः प्रादाद्याञ्चाभङ्गमतर्कयत् ॥१२॥

VERSE 12 Meaning: “Our Lord requested Satrajit to give this “gem” for some time, to the Yadu king Ugrasena. But this avaricious Satrajit did not give this gem. He now contemplated the ways and means of avoiding our Lord’s request.”

श्रीसुबोधिनी : क्वापीति। कियत्कालं प्रयच्छ। यावता मृत्युरपगच्छति ततः स्वयमेव ग्राह्यमिति भगवदभिप्रायो बोधितः। ननु तस्यैव मृत्युर्भविष्यतीत्याशङ्क्याह यदुराजायेति। शौरिणेति सामर्थ्यं दापने निरूपितम्। लौकिकपक्षपातश्च। तथापि न दत्तवानित्याह नैवार्थकामुक इति। स ह्यर्थमेव कामयते सिद्धम्, न तु मृत्युनिराकरणमपि, अतो न प्रादात्। यथैवायं न याचते, तथोपायं च विचारितवान्। सूर्यो वक्तव्यः, तद्द्वारा उपद्रवश्च कारणीयः, ततो न याचिष्यतीति याञ्चाभङ्गं तर्कितवान् ॥१२॥

एवं दोषद्वयं तस्य निरूपितम्। आश्लेषद्वन्मपकारचिन्तनं चेति। तत्र

स्वस्यैवापकारो जातः। आज्ञाभङ्गफलं मृत्युरपि जात इत्यध्यायद्वयेन निरूप्यते। एतादृशोऽपि मणिः भगवद्भावरहितः अनर्थपर्यवसायी जात इति निरूपयन् भगवदाज्ञोल्लङ्घनात् तदीयानां बुद्धिरेव दुष्टा जातेति, पूज्यमपि मणिं सत्राजिन्मात्रपरिधेयं च, भक्तस्यैव भगवद्धर्मा उपकारिण इति सामान्यं तं मणिं ज्ञात्वा प्रसेनोऽपि तत्प्रतिष्ठार्थं तद्भ्राता कण्ठे उन्मुच्य गतवानित्याह तमेकदेति।

SRI SUBODHINI: “Please give this gem to the king of Yadavas Ugrasena, for some time, and take it back before your end comes”. In this way, our Lord told about his view. We should not doubt, that the death of Ugrasena only may take place (due to this gem), as he was born in the family of Sura, and he was a capable king. Hence through this “gem”, he will not die or come to any grief. But even after requesting like this, Satrajit did not give this gem to our Lord. Satrajit was really interested in adding to his “wealth”, and was not interested to postpone his death! The reason for not giving this gem was this only. Satrajit now began to plan and plot ways and means, so that our Lord will not ask for the gem at all, in the future. He thought of requesting the sun god himself and also create “troubles” through the sun god! He thought that, through this “pressure”, the Lord will not ask for the gem. In this way, he began to think of avoiding to give this gem to Ugrasena.

Thus, the two “blemish” of Satrajit are explained. (1) The non-obeying of our Lord’s “order”. (2) To inflict “suffering” or thinking thereof. Due to this, he only got into suffering and bad “fate”. In fact, he died, due to the breaking of the order of the Lord. This is being described in two chapters. Though this gem was capable of giving wealth and also destroyed disease etc., but, due to the absence of “Bhāva” or nature of devotion to our Lord, this

gem in the end, gave only suffering and sorrow. Due to the "breaking of the orders" of our Lord, the intellects of even devotees of our Lord become "blemishful and polluted". The sun god had given his gem for being worn by Satrajit only. Our Lords Dharma or main virtue is to confer welfare only on His devotees. As our Lord's "order" was not accepted, and as the specific provision of the sun god was also not observed, Prasena, the brother of Satrajit, treating this gem, as an ordinary one, wore it on his own neck, for this own fame and glory, and went to the forest. This is being described through the next verse.

तमेकदा मणि कण्ठे प्रतिमुच्य महाप्रभम् ।

प्रसेनो हयमारुह्य मृगयां व्यचरद्वने ॥१३॥

VERSE 13 Meaning: "One day, the younger brother of Satrajit, Prasena, wearing this brilliant gem on his neck, went riding his horse to the forest for hunting."

श्रीसुबोधिनी : कण्ठे मणिं प्रतिमुच्य एतत्प्रभया मृगा अन्धा भविष्यन्ति, ततो धर्तव्या इति, महाप्रभं सूर्यवत्प्रकाशमानम्, प्रसेनः प्रकृष्टसेनायुक्तोऽपि एकाकी हयमारुह्य मृगयां कर्तुं व्यचरत्। मृगा यान्त्यस्यामिति मृगनाशिका राजलीला मृगया, तामुद्दिश्य वने व्यचरत् ॥१३॥

महाप्रभत्वात् असहिष्णुः सिंहः तं हत्वा मणिं नीतवानित्याह प्रसेनमिति।

SRI SUBODHINI: Prasena was wearing this gem on his neck for the reason, that the wild animals will be "blinded" through the brilliance of this gem, and he will be able to catch them, easily! Though Prasena had the backing of an army, he went away alone, riding his horse and began to roam in the forest here and there looking for the animals. The "hunting" is a royal practice, in which,

usually violent animals are destroyed. "Mrigaya" (i.e. where the animals have to get destroyed!) This word is used in this verse with this meaning.

Unable to withstand the brilliance of this gem, one lion killed Prasena and took the gem. This event is being told through the next verse.

प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी ।

गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥१४॥

VERSE 14 Meaning: "One lion, having killed Prasena along with his horse, took the gem and was going into a cave of the mountain, when Jaambavaan saw this gem, and desirous of having it, killed the lion."

श्रीसुबोधिनी : अलौकिकेनोपयेन न मृगा हन्तयाः, भगवांस्तेषु नालौकिकं दत्तवानिति, मृगयैव तदर्थं निर्मिता। तेषां वधं मणिना चिन्तयन् तेनैव स्वमृत्युं प्राप्तवान्। स मणिर्देवरूप इति क्रुद्धो मणिर्यत्रैव स्थितः, तमेव घातयतीति परम्परया बहूनां वध उच्यते। हयसहितं प्रसेनं हत्वा मणिः केसरिणा गृहीतः। सोऽपि निकृष्टस्थाने मणिं नयन् गिरिं विविक्षन् कन्दरां प्रविशन् जाम्बवता निहतः। ननु महान् सः, किमिति सिंहं हतवान् तत्राह मणिमिच्छतेति। अहतः सिंहो मणिं न मुञ्चतीति ॥१४॥

तस्य मणेः प्रयोजनमाह सोऽपि चक्र इति।

SRI SUBODHINI: The violent animals (Mriga) like lions etc. are not killed through "supernatural" means, as our Lord has not given to the "humans" this "supernatural" capacity to kill them. The Lord has provided for using of weapons only, through hunting for destroying violent predators! Now, people thought that, due to this gem only, Prasena was killed! This gem was not a stone of the "ordinary" type, but it was celestial in nature. Hence, this gem, if it gets angry and dissatisfied, destroys the one, who gets possession of the same. In this way, the

death of many persons has been spoken of. The lion had killed Prasena along with the horse. The lion took the gem to a very "low category" place, like the cave of a mountain. When the lion was about to enter this cave, it was killed by Jaambavaan. Why did he kill this lion, which was indeed a very powerful animal! Answering this, it is said, that Jaambavaan wanted to get this gem. Hence he killed the lion. The lion had to be killed, as it was holding on to the gem, when attacked by Jaambavaan, with a view to divest it! Thus, there was no other alternative, to take away this gem.

How was this gem used by Jaambavaan is being described through the next verse.

सोऽपि चक्रे कुमारस्य मणिं क्रीडनक बिले ।

अपश्यन्भ्रातरं भ्राता सत्राजित्पर्यतप्यत ॥१५॥

VERSE 15 Meaning: "Jaambavaan also, after taking this gem made it into a "toy" for his son, in the cave. Satrajit began to feel sorrow, as his brother Prasena had not returned from his hunting trip."

श्रीसुबोधिनी : बिले स्वस्थ नविवरे कुमारस्यातिबालकस्य (स्थाने) क्रीडनकं क्रीडासाधनं चक्रे। एतावदेकेनैव दिनेन निर्वृत्तम्। ततो भ्रातुरन्वेषणार्थं सत्राजिता मनुष्याः प्रस्थापितः। ततो न क्वाप्युपलब्धः। ततो भ्रातृस्नेहात् भ्रातरमपश्यन् सत्राजित्पर्यतप्यत। मणिरपि गतो, भ्रातापि गत इति ॥१५॥

ततः किं जातमिति विचारे भ्रातुरिवास्यापि दुर्बुद्धिरुत्पन्नेत्याह प्रायः कृष्णेनेति।

SRI SUBODHINI: The younger boy of Jaambavaan, who was in the cave, made this gem into his toy. From this, we can understand, that all these events took place only on one day. Later Satrajit sent his messenger to search for his brother. But they were unable to find him

out. Out of his affection for his brother, Satrajit unable to see him, became sorrowful. The gem was also lost, and the brother also has become untraceable! In this way Satrajit suffered very much.

Afterwards, like his own brother, the intellect of Satrajit also became "bad", and this is being described through the next verse.

प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः ।

भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपज्जनः ॥१६॥

VERSE 16 Meaning: "My brother, who has worn this gem on his neck and has gone to the forest for hunting has been killed by Lord Krishna only". Satrajit spoke these words! On hearing these words, the citizens began to discuss with each other. "After killing the brother of Satrajit, Lord Krishna has taken away the gem."

श्रीसुबोधिनी : अयमपि गतः। भगवान् स्वतोऽन्येन वा स्वयमपि मृगयां गतो मारितवानिति। प्राय इत्युक्तटा कोटिः। कृष्ण एव समर्थो मणिगुणान् दूरीकर्तुम्। हेतुश्चाप्यस्ति। मणिः पूर्वं याचित इति, वने च मारणे न कोऽपि ज्ञास्यतीति। एवं निश्चित्य भगवति क्लिष्टमारोपितवान्। ननु केनापि नोच्यते, कथं त्वं कल्पयसीत्याशङ्क्याह **भ्राता ममेति।** मम तु प्रिय इत्यहं ब्रवीमि, अन्यः किमर्थं वक्ष्यतीति भावः। तद्गृहे उक्तं भार्यादिस्थाने, पश्चात्कर्णे कर्णे समागतमजपत्। मन्त्रवत् शनैः भगवत्कीर्तिमुक्तवान्। यतो **जनः,** नह्यल्पेन दोषेण जन्ममरणादिकं प्राप्नोति ॥१६॥

पूर्वं भगवान् विदितवृत्तान्तोऽपि लोकन्यायेनैव व्यवहरन् स्वयमपि श्रुत्वा आप्तमुखात् तत्प्रतीकारार्थं यत्नं कृतवानित्याह **भगवानिति।**

SRI SUBODHINI: Satrajit told that, as his brother went to the forest, Lord Krishna also went to the forest. He told that our Lord went alone or He might have taken some people with Him also. "There, Shri Krishna killed

my brother, through His own hands or got him killed through others! Most probably He has himself killed my brother with His own hands!, as Shri Krishna is a very special person, and is also capable. He is aware of the qualities of this gem. He is also capable of making this gem disappear also. There is a reason or motive for Shri Krishna to do this. He had earlier requested me, that I should handover this gem to the king Ugrasena, and I had refused to give Him, this gem. He thought that nobody will come to know about His crime, if He goes to the forest and kills my brother and takes away the gem!" In this way, thinking wrongly, Satrajit became certain, that his brother has been killed by Shri Krishna only. He now blamed our Lord Shri Krishna with this "crime". But this "condemnation" was done by Satrajit only, and no one else did this "condemnation" at that time. Why did Satrajit speak like this? Answering this, Satrajit said that, "It is my brother, who has been killed and I am very fond of him. Hence I am telling like this, as to who would benefit with the gem, and with the death of my brother". Satrajit had told all this in his harem only, and later began to spread this news by telling to each person. Like chanting "Manthras", he now began to speak about our Lord's "fame" as he was a mere "human being". A human being does not attain birth or death etc. by having a little "blemish" only.

Though our Lord also had become aware of this news, with a view to show and follow the "worldly" ways, He heard this news from the mouth of the people. Immediately He began to put efforts to ward off this "blame". This is being described through the next verse.

भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनः ।

मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥१७॥

VERSE 17 Meaning: “On hearing, that He has been “blamed” for this crime, with a view to remove this “defamation”, the Lord took along with Him, a few citizens and went on the same route, which Prasena had taken, to find, as to where he had gone.”

श्रीसुबोधिनी : तद्वृत्तान्तं श्रुत्वा आप्तमुखात् अकस्माद्वा उपश्रुत्य। उपश्रुति सर्वानेव ज्ञापयति। ततस्तत्प्रतीकारार्थं प्रवृत्त इति वक्तुं निराकरणीयत्वे हेतुमाह दुर्यशो लिप्तमिति। दुर्यशस आलिप्तमालेपनं लेपवदुपर्यपि प्रतिभासनम्। आत्मन इति। यदि भगवान् न दूरीकुर्यात्, सर्वेषामात्मा स्वयमिति तद्दोषे कस्यापि मुक्तिर्न भवेत्। अतो युक्तमेव तन्निराकरणम्। तल्लोकन्यायेनैव कर्तव्यमिति प्रसेनपदवीं नागरैः पदमार्गाभिज्ञैः तद्गतमार्गमन्वपद्यत। तेनैव मार्गेण स्वयं नागरैः सह गतः। अन्यथा लोकः कृत्रिमं जानीयात् ॥१७॥

ततस्तं दृष्टवानित्याह हतं प्रसेनमिति।

SRI SUBODHINI: After hearing this “news” from those, who were speaking about it, as though it was the “truth”, our Lord decided to take action, with a view to clear “His name”. What was the necessity to do this? The reason for this is being told, that the Lord now got “ill-fame”, or He was being wrongly condemned for the death of Prasena. This slur on our Lord’s “reputation” began to spread, far and wide. The purport of this, is that everywhere, people began to condemn our Lord, and tell that our Lord Shri Krishna had killed Prasena and appropriated the gem! Hence, with a view to remove this untruthful ill-fame and defamation of character, if the Lord does not put effort, then this “ill fame” will still remain unresolved and not mitigated. Moreover if an “ill fame” of the Lord doesn’t get removed, then no one will be able to remove any “ill fame” from themselves, as our Lord is the “Aatma” of everyone. If our Lord gets blamed for any “ill fame”, then everyone else in this world will be also blamed for this “ill fame”! That is why

it was absolutely necessary for the Lord to remove this “stigma” put on Him, though wrongly! Our Lord decided to remove this “stigma” in the “worldly” way only, and not through “supernatural” means, to which, the Lord was capable. Hence, the Lord took along with Him, some citizens also. These people were aware of the route, and could decipher the path, through which Prasena had gone.

Through the next verse, it is explained, that they saw Prasena’s dead body in the forest.

हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने ।

तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥१८॥

VERSE 18 Meaning: “They saw the dead bodies of Prasena, and the horse killed by the lion, and the dead body of the lion was seen by all of these people, on the upper portion of the mountain, having been killed with the hand of a bear.”

श्रीसुबोधिनी : केसरिनखानां चिह्नदर्शनात् केसरिणैव हतं ज्ञातवन्तः। ततो मणिरप्यस्मै देय इति, यादवः स्वगोत्रजो मारित इति पदाभिज्ञैरेव केसरिमार्गमन्वगमत्। तं चापि अद्रिपृष्ठे पर्वतोपरि निहतं ददृशुः सर्व एव जनाः। तत्रापि ऋक्षेण ऋक्षपदचिह्नैस्तज्ज्ञानम् ॥१८॥

ऋक्षान्वेषणार्थं भगवान् प्रवृत्त इत्याह ऋक्षराजबिलमिति।

SRI SUBODHINI: They saw the “signs” of the paw of the Lion and “marks” of it’s nails on the dead body of Prasena, and concluded that he had been killed by the lion and the gem also may be with the lion only! The Lord realizing that Prasena is a Yadava and of the same family lineage (Gotra), followed the track of the lion. They saw on the top of the mountain, that the lion itself had been killed by a bear, as they saw the “foot-marks” of this bear there.

Our Lord began to search for the bear; this is told by the next verse.

ऋक्षराजबिलं भीममन्धेन तमसावृतम् ।

एको विवेश भगवानवस्थाप्य बहिः प्रजाः ॥१९॥

VERSE 19 Meaning: "The cave of the king of bears was both dangerous and densely dark. Hence our Lord made the citizens to stand outside the cave, and entered into this big cave, alone."

श्रीसुबोधिनी : यद्यपि भगवान् भक्तार्थमेव तत्र प्रविष्टः, तथापि लोके मण्यर्थं कष्टमपि कृतवानिति ज्ञापयितुं तस्मिन्बिले प्रविष्टः। ननु ऋक्षः प्राकृतः पशुः, भगवांस्तत्र किमर्थं गत इत्याशङ्क्याह राजेति। ऋक्षाणां राजा महानेव भवति। तत्रान्यस्य प्रवेशाभावाय विशिनष्टि भीममन्धेन तमसावृतमिति। अन्तःकरणस्य इन्द्रियाणां च प्रवृत्त्यभावाय विशेषणद्वयम्। अन्धतमः कदापि सूर्यतेजोरहितम्। अनेन मणिनापि तत्र प्रकाशो न कृत इति सूचितम्। अतो भगवान् अन्यान् स्थापयित्वा दयावन्तमिवात्मानं ज्ञापयित्वा। साधारणत्वादसमर्थत्वादनियामकत्वाच्च ताभिर्भगवन्निवारणं न कृतमिति ज्ञापयितुं प्रजापदम्। साधारणास्तु ततो निवृत्ता इति ज्ञापयितुं प्रजानामेवावस्थापनमाह। प्रायश्चित्तमेकेनैव कर्तव्यमिति मर्यादां पालयन्निव भगवानेक एव प्रविष्टः। यादवा अपि भगवदिच्छया अकीर्त्यापि शङ्किता न सङ्गे गताः ॥१९॥

तत्र प्रविष्टस्य मणिदर्शनमाह तत्र दृष्टेति।

SRI SUBODHINI: Though the Lord went into the cave for the sake of His devotee, even then, with a view to make the world understand, that the Lord also had put efforts to get back this gem, the Lord entered into this cave. The bear is a natural animal, and why did the Lord go over there? Our Shri Mahāprabhuji removing this doubt says, that this "bear" was not an ordinary "animal". He was the king of the bears, and the "king" is always great and glorious. Why did not the Lord send someone else?

The answer is given, that no one else could go over there alone, as the cave was densely dark, all over, due to which, one's senses and mind will not be able to act properly. There, inside the cave, the sun's rays had never entered. Due to this, this gem also did not make this cave "brilliant". Our Lord exhibiting His "compassion" made everyone else stand outside the cave, entered the cave alone. The outside people were ordinary incapable folk. They also did not obstruct our Lord from going into this dangerous cave. Few returned to the city. Usually when a big calamity or blemish occurs to a "society", then only one person does the act of "expiation". This has been the traditional order. With a view to follow this order of tradition, our Lord entered into the cave, alone. The Yadavas also, either due to the will of our Lord, or doubting the reputation of our Lord, did not go into the cave with the Lord!

After entering inside this cave, the Lord saw the "gem" as per the next verse.

तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम् ।

हर्तुं कृतमतिस्तस्मिन्नतस्थेऽर्भकान्तिके ॥२०॥

VERSE 20 Meaning: "There, a boy had made this gem into his "toy". After seeing this, our Lord with a view to take the gem, came near to the boy and stood there."

श्रीसुबोधिनी : यद्यपि तत्र नागलोकमणयः अन्येऽपि दिव्याः सन्ति, ततः स्यमन्तकपरिज्ञानं कठिनम्, तथापि स्वत एवोत्तममिति लौकिकेनापि प्रकारेण ज्ञातुं शक्यमिति ज्ञापयितुं मणिश्रेष्ठमित्युक्तम्। तथापि मणिः गुप्त एव स्थाने स्थाप्यत इति भगवान् लौकिकप्रकारेण कथं दृष्टवान्, तत्राह बालक्रीडनकमिति। बालस्य क्रीडार्थमुपरि निबद्धमित्यर्थः। पुराणान्तरे तु स्यमन्तकमणिज्ञापकं वाक्यमपि श्रुतवानित्युक्तम्। तत्र धात्री बालं लालयन्ती

आह। 'सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः। सुकुमारक मा रोदीस्तव ह्येष स्यमन्तक' इति। अतो लौकिकेनापि प्रकारेण ज्ञात अपकीर्तिनिराकरणार्थमिदं हर्तव्यमिति स्वाभाविकं चैतस्य न भवतीति, उपयोगश्च तथा नास्तीति, बालप्रबोधो वर्णमात्रेणापि भवतीति, पूजाभावात् धनप्रसवो नास्तीति, सुवर्णेनाप्युपयोगाभाव इति, अक्लिष्टकर्मापि पामरा न प्रष्टव्या इति स्वयमेव हर्तुं कृतमतिर्जातः। ततो मत्यैव सर्वा सामग्री अक्लिष्टत्वाय सम्पादितेत्याह आदौ भगवान् अर्भकान्तिके तूष्णीं कियत्कालमवतस्थे, न तु गृहीत ततो निर्गतः। चौर्यादिना जीवन् अपथप्रवृत्तः महानपि भक्तोपि विषयासङ्गात् प्राकृतो जातः। अतस्तत्सम्बन्धात् तदीया अपि प्राकृता एव जाताः ॥२०॥

अतो भगवन्तं दृष्ट्वा सदबुद्ध्यभावात् विषयाभिनवेशाच्च विचारमकृत्वापि आक्रोशं कृतवतीत्याह तमपूर्वमिति।

SRI SUBODHINI: In the verse the words, "the best of jewels" have been used, and our Shri Mahāprabhuji, explaining the purport of this, says that, in this place, there were so many other gems brought from the land of the snakes (Nāgaloka) and other precious gems also. Hence identifying this gem (Symantaka) was difficult. Even then, due to it's "best" nature, it was easy to identify this gem, even without it's brilliance (i.e. in the worldly way). That is why, the words, "Best among jewels" have been used. Usually such gems are kept in a "secret safe" place, but our Lord was able to see this "outside". How? Answering this, it is said that, this gem was tied up to a rope, for the purpose of "play" as a toy, for the children! In the other Puranas, it is mentioned, that when the Lord entered, then a nurse was fondling a child there, inside the cave, singing, "The lion killed Prasena; then Jaambavaan killed the lion; Oh! Beautiful son! Please do not weep. This Symantaka gem is yours' only". By listening to these words, our Lord had understood, even from the worldly point of view, that this gem was "Symantaka" only. The

Lord decided to remove His “ill fame”, and desired to take away the gem! Of course, the Lord does not have this type of behaviour or nature! And neither does He use such type of wrong tactics! The boy could have been made peaceful through endearing words. One can make wealth from this gem only, when this gem is properly worshipped, as this gem will not give any wealth without worship. The “bear” cannot also enjoy “gold” or “wealth”. Our Lord, of course, is always capable of achieving every task without putting any effort (AKLISHTAKARMA) and there was, thus, no necessity for our Lord to take any permission from anyone there, to take away this gem! Hence, the Lord decided, just to take away this gem. That He should not put much effort to take away this gem; our Lord with this view prepared himself, and went near to the boy and stood there, silently, for a long time. But He did not take this gem, and came, out as, He concluded not to take away this gem in this way (i.e. stealing is wrong). Even if a great person or a devotee, gets into this path of wrong action, then he gets attached to the objects and becomes “ordinary” and in this way, even those who really belong to our Lord become “ordinary”.

On seeing our Lord, the nurse, who was looking after the child, lacking a good intellect, and being “one pointed” in her duties, began to shout about! This is being explained in the next verse.

तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत् ।

तच्छ्रुत्वाभ्यद्रवत्क्रुद्धो जाम्बवान्बलिनां वरः ॥२१॥

VERSE 21 Meaning: “The nurse shouted through fear, on seeing the unknown and extraordinary “human” being. On hearing this shouting, Jaambavaan, who was the “best” among the strong people, came in great anger, near to our Lord.”

श्रीसुबोधिनी : देवादीनामन्यतरश्चेद्वाक्स्तम्भनादिकमपि कुर्यादिति। तदभावात् भगवतो क्लिष्टकर्मत्वं ज्ञात्वा नरोऽयमिति ज्ञातवती। आकृतिवचनो वा नरशब्दः। स्वस्थस्याप्याक्रोशो भवतीति तद्व्यावृत्त्यर्थं पुत्रं वा मारयिष्यतीति बुद्ध्या जाम्बवानपि महानिति तथा भयाभावात् भीतवत् चुक्रोश। यतो धात्री बालकरक्षापरा। ततोऽन्त कार्यान्तरव्यापृतोऽपि तद्वाक्यं श्रुत्वा समागत इत्याह तच्छ्रुत्वेति। मदायतनेऽपि मण्यर्थं कः समागत इति क्रोधः। जाम्बवानिति नाम्ना प्रसिद्धो रामायणे बुद्धिविशेषे, तादृशोऽप्यविचार्य समागतः। तत्र हेतुर्बलाभिमान इति अभिप्रायेणाह बलिनां वर इति। बलिभरिपि वरणीय इत्यर्थः ॥२१॥

एतादृशोऽपि कालादिवशादज्ञो भूत्वा भगवता सह युद्धं कृतवानित्याह स वा इति।

SRI SUBODHINI: If the new person, whom this nurse saw was a celestial deity or another, they might have even stopped the nurse from shouting by using their “powers”. But our Lord did not do this. This nurse thought, that our Lord was a mere “human” being, and is not capable of doing any “supernatural” actions. Perhaps the word “human” (Nara) has been used to denote the “form” of our Lord. Although, even a very happy person also can “shout”, this nurse’s “shouting” was not of this type. She thought, that the new intruder will kill the boy. But, as Jaambavaan was a very powerful person, she did not get much fear. But like one, who is afraid, she began to shout. When Jaambavaan heard this “shout”, he, who was engaged in some other task, inside the house, came out, and near to our Lord. He got anger, on hearing the shouting of the nurse, as he thought, as to who has entered “My home to take away this gem?” He, who has come inside my home has come definitely for this only. Jaambavaan is famous in Rāmāyana, and is known for his keen and sharp intellect. Despite this, without thinking

deeply and quietly, he came in anger! He came there, in anger, due to his pride in his own "strength". That is why, in this verse, the words "greatest among the strong" have been used. The "strong" persons also aspire for his friendship!

Although Jaambavaan was a knowledgeable person, due to the influence of fate (time), he became "ignorant" due to which, he began to fight with our Lord! This is being described through the following verse.

स वै भगवता तेन युयुधे स्वामिनात्मनः ।

पुरुषं प्राकृतं मत्वा कुपितो नानुभाववित् ॥२२॥

VERSE 22 Meaning: "Jaambavaan, thought certainly, that our Lord was a mere human being, and unable to realize our Lord's glory and strength, began to fight with his own Lord and Swāmi!"

श्रीसुबोधिनी : स्वयमपि प्रसिद्धः, तथा कुर्वन् लोके अपकीर्तिमपि प्राप्स्यतीति सूचितम्। तत्रापि वै निश्चयेन। शारीरेण जीवस्याराध्यो भगवान्। तत्राप्यात्मनः स्वामिना स्वस्यैवोपास्यरूपेण। तत्कथमित्याकाङ्क्षायामाह तेनेति। रघुनाथेन। कृष्ण एव रघुनाथः, तामेव सर्वा सामग्रीं गृहीत्वा समागत इति। स एव लक्ष्मणो बलः। सैव सीता रुक्मिणी। ते वानरा यादवाः, सैवायोध्या द्वारका, सैव सरयूगोमतीति। तर्हि कथं युयुधे तत्राह पुरुषमिति। प्राकृतं पुरुषं मत्वा प्रकृत्यधिष्ठातारम् न तु पुरुषोत्तमम् ननु महतः कथमेतादृशमज्ञानमिति चेत्, तत्राह कुपितो नानुभावविदिति। दृष्ट्वा क्रोधवशात् अलौकिकत्वं न ज्ञातवान्। पूर्वं तु कृतो गोवर्धनादेरनुभावो न श्रुतः। सत्सङ्गाभावात् बिलेशयत्वाच्च। अतोऽनुभावानभिज्ञत्वात्, कोपावेशाच्च स्वामित्वेनाज्ञात्वा युयुधे। अक्लिष्टकर्मा च भगवान्। अनुक्तैव स्वयं युद्धं कृतवान्। भगवत उत्तरार्धलीलायां प्रकृतिः कालादयश्चासहमाना जाताः। तेषां पीडार्थं, पुरुषं परित्यज्य सप्तविंशति तत्त्वानि, यथा काठिन्यं जहति, तथा मुष्टिप्रहारैः सेवककृत चलने पादाविव कोमलानि कृतानीत्येके। चिरकालं मल्लयुद्धाकाङ्क्षया

तथा कृतमित्यन्ये। रामावतारे हि तस्मै वरो दत्तो रामेण 'त्वदाराधनां ग्रहीष्यामी'ति। पुनस्तेन विज्ञापनायां कृतायां बलं मदीयं व्यर्थं जायत इति। ततो भगवान् बुद्धिमिदानीं प्रकटीकुरु, बलं पश्चात्प्रकटीकरिष्यसीत्याह। नहि कश्चिज्जीव-स्त्वत्पराक्रमं सोढुं शक्त इति। अतस्तत्र स्थापितां ज्ञानशक्तिं पूर्वावतारे गृहीत्वा इदानीं बलशक्तिमपि गृह्णन् पूजां गृहीत्वा तं मुक्तं करिष्यतीति तथा भगवदुद्योगः ॥२२॥

ग्रहादिवशाज्जयो न जायत इति कदाचित्तस्य शङ्का स्यात्, अतस्तन्निराकरणार्थं सर्वेष्वेव नक्षत्रेषु युद्धं निरन्तरं कृतवानित्याह द्वन्द्वयुद्धमिति।

SRI SUBODHINI: Jaambavaan, by himself was a famous person. Thus, fighting in this way with the Lord of the Universe himself would certainly bring him "ill fame". This is indicated by his action. This is not an ordinary "indication"! This is bound to happen and certainly, he will get "ill fame"! IT IS THE DUTY OF A JIVA TO DO WORSHIP OF OUR LORD THROUGH HIS BODY. Even on this, a Jiva should definitely do Seva or worship of his own Lord, whom he has chosen to love and worship. Here for Jaambavaan, his Lord was Shri Raghunatha (Shri Rāma) and our Lord is He (Sri Rāma) only. In this way, Shri Balarama is "Shri Laxmana" only. Sita is now in the "form" of Rukmani. The "monkeys" are the Yadavas! The present "Dwarakapuri" is the same as "Ayodhyapuri". The "Saryu" river is now the "Gomati" river. When "everything" were like this, why did Jaambavaan fight with his own Lord Sri Rāma, whom he worshipped and served!? On this, our Shri Mahāprabhuji says, that Jaambavaan misunderstood the basis, root and the "establisher" of "nature" (Prakruti) as only a "human" being (i.e. natural). He could not understand or realize that our Lord is Shri Purushottama — the Lord of the Universe! Jaambavaan was well known for his keen

intellect! How did he become so much ignorant now? "Anger" is such a "factor", which can make a "Jnani" also as a "Ajnani" (ignorant person). Jaambavaan was also cruel. Due to this "anger", he could not realize the glory of our Lord! He could not spot and identify the "supernatural" state of our Lord! Our Lord had shown His glory and greatness, by lifting the Govardhana mountain and this was not seen by Jaambavaan nor he had "heard" about it either! Why? Our Shri Mahaprabhuji says that, firstly, he did not have the company of the devotees (Satsangha) i.e. neither did he attempt to seek the company of the devotees! Secondly he was always staying in the "cave", through which, he could never get the knowledge about our Lord's "glory" (Māhātmyam). Because of this, and due to intense anger, he began to fight with our Lord, entirely due to this inability to identify and understand our Lord as his own "Swāmi" or the Lord!

Our Lord, however, does all this tasks without any effort (AKLISHTAKARMA). Hence the Lord did not say anything, and He also offered to fight. The Divine Leelas of our Lord, performed in the latter part of this canto, were not "tolerable" to these 3 factors.

(1) "Prakruti" (nature) — the purport of this is that, our Lord always followed the traditions and ways of this world i.e. He did not use any "supernatural" means to attain His purpose.

(2) "Time" (Kaala) — the 27 "stars" are here called collectively as "Kaala" or time.

(3) "Such as" (Aadi) — we have to understand this as "action" (Karma) and "Swabhāva" (nature — attitude).

And hence for causing the "pain" to Jaambavaan, our Lord gave "blows" to him, although the Lord knew that

Jaambavaan was His devotee and servant only. This is being explained by our Shri Mahāprabhuji that the Lord was eager to “free” Jaambavaan from the “hardness” (thick bondage) of the 27 principles of nature i.e. our Lord fought with Jaambavaan for conferring true spiritual welfare to him. Each of His “blow” removed one part of “hard” nature (Prakruti) of Jaambavaan! Some others say that the reason for this “fight”, was that both of them had desired (during the earlier incarnation) to fight with each other. During our Lord’s incarnation as Shri Rāma, Jaambavaan was given a “boon” by Shri Rāma, that He will accept the “Seva” of Jaambavaan. Further, Jaambavaan prayed that his “strength” will go in waste. Then the Lord Shri Rāma told him that, Jaambavaan should do the “Seva” only through his “intellect” (Buddhi), during the incarnation as Shri Raama, and He will accept this “Seva”! “You can serve Me, through your strength later. I will accept the “Seva” through your “strength” (Balam) during My incarnation as Shri Krishna. I respect and honour your strength, as no other person will be able to fight with you, except Me.” Hence our Lord accepted the “strength of Jnana” during the incarnation of Shri Rāma and now, He accepted his “worship” done through “strength and power” in this incarnation. The Lord decided to give the blessings of “liberation” to Jaambavaan, through this “effort”!

Some may doubt that “victory” is not got due to the power and control of “planets” etc. Hence to remove this doubt, a fight ensued, continuously among all the stars! This “bout” (through hands) is being referred to in the following verse.

द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः ।

आयुधाश्मद्गुमंदोभिः क्रव्यार्थे श्येनयोरिव ॥२३॥

VERSE 23 Meaning: “A terrible bout ensued between the two, who were both eager to score a victory over each other, through weapons, stones, trees, wood and through “hands”!; this fight looked like the bitter fight between the eagles for a piece of flesh”!

श्रीसुबोधिनी : उभयोरेव युद्धं द्वन्द्वयुद्धं सम्यक् प्रकारेण, न तु नटवदभिनयमात्रेण। तुमुलमधिकम्। प्रहारे सर्वबलविनियोगस्तुमुलता। उभयोर्विजगीषतोरिति तथा करणे हेतुः। शीघ्रमेव प्रहारेण व्यथितः। युद्धं त्यजत्विति जेतुमिच्छा अज्ञानाज्जाम्बवतः जित एव जानातीति ज्ञापनार्थं भगवतः। तत्र युद्धसाधनान्यनेकान्याह आयुधेति। आदौ नानाविधान्यायुधानि। महाशूरत्वात् भगवतेऽपि दत्त्वा युद्धं करोतीत्येके। यदेवायुधं जाम्बवान् गृह्णाति, तज्जातीयमेव भगवानाविर्भावयतीत्यपरे। येदव प्रक्षिपति, तदेव गृहीत्वा तेन प्रहरतीति वस्तुस्थितिः। अशमानस्तु सुलभाः, द्रुमाश्च। सर्वेष्वेव भग्नेषु पश्चाद्दोर्भिः। नन्वस्य युद्धस्य को विधिरिति चेत्, तत्र दृष्टान्तमाह क्रव्याथे श्येनयोरिवेति। क्रव्यस्थानीयः स्यमन्तको मणिः, श्येनो वै वयसां बलिष्ठो भवति। यावत्स्यमन्तकप्राप्तिः, तावद्युद्धमित्यर्थः अत्यावश्यकमाग्रहं च जनयतीति क्रव्यतुल्यता। क्रव्यमुत्कृष्टमपक्वं मांसं सर्वथा जीवनार्थमपेक्षितम्, तथा लोकापवादनिराकरणार्थं भगवतोऽपेक्षितम्। तस्यापि भास्वरं जयेन प्राप्तमिति मोहादपेक्षितम्। क्षुत्पीडा च श्येनजातीयस्य गोमायोश्च नास्तोति बहूनर्थान् तुल्यान् दृष्ट्वा श्येतौ दृष्टान्तीकृतौ ॥२३॥

एवं युद्धस्य कालमाह आसीत्तदष्टाविंशाहमिति।

SRI SUBODHINI: Both of them began to fight terribly! This fight was not just a “show” like the “humans”, but it was a real dangerous fight. Their entire strength was used in this fighting, and such a type of fighting is called as “TUMULA” fighting! The reason for this terrible fight was that, both of them desired to become victorious. But Jaambavaan became terribly shaken quickly, and sorrowful, due to the blows received by him from our Lord, and he desired to end this fighting

as early as possible. Even then he fought with our Lord. Why? He also desired to win, if possible! But this desire was caused by his ignorance only. Our Lord, of course, knew, that He was the victor. "My servant or devotee only is capable of understanding My real Divine nature". Or with a view to express his inner opinion, that the person with whom he was fighting with, was indeed our Lord, and due to this thought, Jaambavaan now felt that, "I have desired to be victorious over the Lord, due to my ignorance only." He now desired to end this fighting, as the Lord "has become victorious over me".

In this fighting, a lot of weapons were used. Some people say, that Jaambavaan was a great fighter and he had so many weapons with him! It is also said that, he gave weapons to our Lord, and told Him to use and fight with it. Some others say, that whichever weapon, Jaambavaan took, our Lord also "manifested" the same weapon, and fought! Of course, in reality, what happened was that, the Lord caught hold of the same weapon, which Jaambavaan had aimed at our Lord, and threw it back at him! Stones and trees were easily available. When they got broke, then they fought with their hands. What is the rule for this type of fighting? The answer is given through an example. Like for a piece of "flesh", the eagles fight! Till one of them is able to grab this piece, they fight tooth and nail! Here also, till the Lord was able to get the "gem", He decided to fight. Like the raw flesh is required for the livelihood of the eagles, for our Lord, this "gem" was necessary to remove the "stigma" of thieving of the gem, which was wrongly imputed on our Lord. After the removal of His "stigma", our Lord's glory will once again be restored and get increased, when He brings back the "gem", after attaining victory over

Jaambavaan. For this reason only, our Lord desired to get back this gem. He never wanted this gem for himself at any time! The eagles and foxes do not suffer from hunger for a long time, even if they are deprived of food. Hence here, appropriately the examples of “eagles” has been given.

For how many days, this “battle” went on is explained through the next verse.

आसीत्तदष्टाविंशाहमितरेतरमुष्टिभिः ।

वज्रनिष्पेषपरुषैरविश्रममहर्निशम् ॥२४॥

VERSE 24 Meaning: “Both our Lord and Jaambavaan fought for 28 days, without taking any rest, through trading “blows” through their fists, which were more harder than the “hitting” through the Vajra weapon.”

श्रीसुबोधिनी : अष्टविंशे दिवसे ज्ञानं जातमिति तदपि दिनं फलरूपं युद्धमध्ये गृहीतम्। इतरेतरमुष्टिभिः वज्रनिष्पेषादपि परुषैस्तद्युद्धं मध्ये विश्रामरहितम्। अहर्निशमिति ऐहिकावश्यककालकृतोऽपि विश्रामो नास्तीति सूचयति। भगवांस्तावत् प्रहारं करोति, यावत्स करोति, सोऽपि बलरूपो भवतीति वज्रनिष्पेषादपि तत्प्रहारः परुषः। अतस्तुल्यत्वात् न विरमणम्, नाप्येकस्य पराजयः। भक्तत्वाद्भगवतो न मारणीयः। भगवांस्त्वशक्य एव। अत्र काचिद्विरुद्धा कथा। महामायोपस्थानस्याग्रे निरूपितत्वात् तेन विरोधादुपेक्षणीया। कल्पान्तरीयेत्यन्ये समादधुः ततः कालकृतं तस्य बलमिति सप्तविंशात्मके काले अतीते। प्राकृतबलपक्षेऽपि अष्टाविंशतिप्रकारं तद्बलमिति ॥२४॥

यदेव पुरुषप्रकारः समागतः, तदैव तस्य विवेक उत्पन्न इत्याह कृष्णमुष्टीति।

SRI SUBODHINI: On the 28th day, Jaambavaan got his “knowledge”, that the person with whom he was fighting upto now, is none other than his own worshipful

Lord. The 28th day also is added on to the 27 days of fighting, as on this 28th day, Jaambavaan got the result or Phalam of our Lord's grace! On this 28th day, there was no fighting at all! Day and night, for 27 days, without any rest, this fighting went on with exchanging blows, through their fists, which were harder than the Vajra weapon. In this way a great "fight" took place. The factor of "time" (Kaala) has made the night with a view to enable everyone to rest. But, both of these two, did not opt to take any rest, during the night, and fought right through the 27 days! Our Lord's blows given to Jaambavaan resembled the "hard cruel nature of the Vajra weapon". But, both of them being equal, they did not want or desire to take any rest. Despite this, no one was defeated and the reason for this was JAAMBAAVAN WAS A DEVOTEE OF OUR LORD AND DUE TO THIS, OUR LORD WAS RELUCTANT TO KILL HIM. Of course, Jaambavaan can never dream of killing our Lord.

Hence both of them remained as before and were fighting. In this context, another "opposite" story is heard from "HARIVAMSA". It is said, that when our Lord had entered into the cave of Jaambavaan, then His father Vasudeva and others, had returned and gone back to Dwaraka. There, they said, that our Lord Shri Krishna had died. As this story is giving an "opposite" view, this story deserves to be given up! Others give the explanation that the "other story" is pertaining to another "aeon" (Kalpa). On the completion of "time" of 27 days, the "strength" given by "time" to Jaambavaan, up to now, got weakened. He also had in him, 28 varieties of "natural" strength which also got now ended.

The influence of "nature" and "time" got diminished, and when the influence of the "Divine" (Purusha), pre-

vailed then Jaambavaan got his “discriminating” faculty (Viveka) back, and this is being described through the next verse.

कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः ।

क्षीणसत्त्वः स्वन्नगात्रस्तमाहातीव विस्मितः ॥२५॥

VERSE 25 Meaning: “By the force of the blows delivered by our Lord, the joints of all the parts of the body of Jaambavaan got shattered and his strength got weakened; his body was covered with perspiration. Due to all this, Jaambavaan got astonished and began to speak.”

श्रीसुबोधिनी : तस्य क्षीणेऽपि बले भगवते बलं न क्षीणमिति। पश्चादल्पप्रहारैरपि निष्पिष्टाङ्गः। अङ्गानां चोरुबन्धनानि यस्य। विशीर्णसर्वावयवो जात इत्यर्थः। हस्तपादादयो भग्नाः। ततः अशक्तः जिज्ञासायां प्रवृत्त इति वक्तुं बाह्याभ्यन्तराशक्तिमाह क्षीणसत्त्वः स्वन्नगात्र इति। अन्तःकरणे विवेकधैर्ये क्षीणे, गात्रेषु प्रस्वेदेन शरीरमपि क्षीणम्, निष्पीडितमिवाभूत्। ततो विस्मितो जातः। विचारे क्रियमाणे समागमनादिभिः प्राकृतधर्मैर्जीवत्वे ज्ञाते स्वसमानबलतैव कस्यापि नास्ति। ततोऽधिकबलः कथं जात इत्याश्चर्यम्। भगवत्त्वे वा कथमेवंरूपेणागत इति उभयत्र विरोधादतीव विस्मितो जातः ॥२५॥

ततो विरोधपरिहारे विचार्यमाणे लीलयापि प्राकृतवच्चेष्टा भवतीति निश्चित्य बलस्य प्रत्यक्षसिद्धत्वाच्च भगवानेवायमिति ज्ञात्वा स्वस्य पराजयः नातीव मनःपीडां करोतीति ज्ञापयन् भगवन्तं स्तौति जान इति त्रिभिः।

SRI SUBODHINI: Jaambavaan’s strength got weakened. But our Lord’s strength never got diminished. Later with some more “blows”, the joints of his bodily parts got shattered. Hands, feet etc. got broken. He became fully incapable of fighting any more! He now asked the question, as to who has come to fight with him? Now, desirous of understanding this, the “outer” and the “inner” strength, having been lost, Jaambavaan became

incapable, and his body was now fully covered with perspiration. He now got back his "Viveka" — discriminating faculty, but his inner mind got tired. The body also got weak, due to the copious perspiration. He could never think, that someone else can put him into this predicament! Hence he became thoroughly "astonished". He now thought, that the person, who has come has fought with him in a "human" way, and hence, he is only "human". But up to now, no human being has exhibited this type of strength, nor has he seen anyone with even equal strength! How did this person have a strength, which is much higher and better than me? This is surprising indeed. If He is the Lord Himself, then why did he come in this "form"? In this way, he saw the existence of "opposite" natures in both the assessments made by him and got surprised!

How did this enmity end? Jaambavaan now thought, that when the Lord himself desires to do Leelas, He also acts like a "natural" person (i.e. like a "human" being). Having got determined like this, and because he now had seen, the immense strength of the Lord, with his own eyes!, he now got certain in his mind, that it is the Lord himself who has come to fight with him, and to get "defeated" from the Lord himself, will not give him any "special" pain! With a view to describe this, he now "praises" our Lord, through the next 3 verses.

जाने त्वां सर्व भूतानां प्राण ओजः सहो बलम् ।

विष्णुं पुराण पुरुषं प्रभविष्णुमधीश्वरम् ॥२६॥

त्वं हि विश्वसृजां स्रष्टा सृज्यानामपि यच्च सत् ।

कालः कलयतामीशः पर आत्मा तथात्मनाम् ॥२७॥

यस्येषदुत्कलितरोषकटाक्षमोक्षैर्वर्त्मादि-

शत्क्षुभितनक्रतिमिङ्गिलोऽब्धिः ।

सेतुः कृतः स्वयशसोज्ज्वलिता च लङ्का

रक्षःशिरांसि भुवि पेतुरिषुक्षतानि ॥२८॥

VERSES 26, 27 and 28 Meaning: "I know You Oh Lord! very well! You are the vital air (Prāna), brilliance, strength etc. of every being! You are Lord Vishnu himself; the primordial person! You are the creator and also the Divine factor of "time" (Kaala) which controls everyone! You are the creator of even those, who have been invested with the power to create! The remaining "truthful" objects/materials are also You only! You are also the "Kaalarooopa" (the factor of time) as "death", even for those, whom You have invested with the power to destroy! You are also the "Paramaatma" (the highest Aatma) of all the "Aatmas"! You are the Lord, through whose anger filled eyes, all the fish and whales of the ocean became disintegrated and the ocean also gave way! Later a bridge was built on the sea, and You lit and brightened the entire Lanka, through the brilliance of your fame! You made the heads of the Rakshasas roll on the ground, through the arrows sent out of your bow! Oh Lord! You are the same Lord Shri Rāmchandra!"

राजसैः सात्त्विकैश्चैव तामसैस्तन्निर्भैर्गुणैः ।

सम्पूर्णैः सहितो विष्णुर्भगवानेव नान्यथा ॥२९॥

KĀRIKA 1 Meaning: "This is Lord Shri Vishnu only, who is totally brilliant with the Satwik, Rajasik and Tamasik qualities. There is no one else!"

श्रीसुबोधिनी : कथं निवृत्त इत्याकाङ्क्षायां ज्ञात्वा निवृत्त इत्याह जान इति। ज्ञानमार्गानुसारेणापि ज्ञानं सम्भवतीत्यत आह त्वामिति। त्वामहं जाने।

तत्र प्रकारानाह सर्वभूतानां प्राण ओजः सहो बलमिति। प्राण आसन्यः, तस्य कार्यमोजः इन्द्रियशक्तिः। सहोन्तकरणस्या। बल शरीरस्य। एव सर्वप्राणिषु बलात्मा कार्यकारणभेदेन विभक्तवीर्य आसन्यस्त्वमेव। एव नरोत्तमत्मुक्त्वा पुरुषोत्तमत्वमाह विष्णुमिति। विष्णुरधिकार्यपि भवतीति तावन्मात्रतां निराकर्तुं विशेषमाह पुराणपुरुषमिति। पुरुषोत्तमम्। किञ्च। तादृशोऽपि प्रभविष्णुः। लोकमुद्भावयति। प्रकर्षेण भावयति वा। किञ्च। अधीश्वरं सर्वनियन्तारं कालरूपम्। पूर्वं क्रियाशक्तिर्निरूपिता चतुर्धा रूपभेदेन। इदानीं ज्ञानशक्तिर्निरूप्यते चतुर्धा, ज्ञानं च चतुर्विधम्। नियामकमेकम्, इष्ट साधनतां ज्ञापयित्वा प्रवर्तकं द्वितीयम्, ततः फलदातृत्वेन स्थितं तृतीयम्, ततो निर्वाहकसर्वरूपं चतुर्थम्। तद्विष्णुपदेन प्रत्यवरोहक्रमेण अन्यै पदैश्च निरूपितम् ॥२६॥

एवं पूर्णक्रियाज्ञानशक्तिमत्त्वेन भगवन्तं निरूप्य तस्य जगज्जन्मादि-
मोक्षान्तकार्याणि चत्वारि निरूपयति त्वं हीति। श्रुतयः सम्मत्यर्थं गृहीताः। विश्वसृजां तत्त्वानामपि त्वं स्रष्टा। सृज्यानामपि घटादीनां सत्स्वरूपं भवानेव। अनेन स्थितिरुक्ता। कलयतां कालमहादेवयमादीनामपि त्वं काल उपसंहारकर्ता। एवं सृष्टिस्थितिप्रलयानुक्त्वा मोक्षदातृत्वमाह परमात्मेति। आत्मनां सर्वेषामेव जीवानां परमात्मा फलरूपः सायुज्यस्थानमिति यावत्। तथात्मनां वा परमात्मत्वेन सेवमानानां परमात्मा मोक्षदाता। अथवा। भगवतः सर्वत्वं वक्तुं सदंशस्योत्पत्त्यादिजनकत्वेन स्वरूपं भगवानित्युक्त्वा, चिदंशमपि भगवानेवात्मेति वदन्, आत्मत्वेनैवस्वरूपता सिद्धेति तन्नियामकान्तर्यामिरूपत्वेन भगवन्तं निरूपयति परेति ॥२७॥

एव मूलकार्यरूपे निरूप्य य एव रामो मम स्वामी, स एव भगवानिति वक्तुं रामावतारपौरुषमाह यस्येषदिति। ईषदुत्कलितः पुष्पप्रायः क्रोधः, तत्रापि ऊर्ध्वं कलिकामात्र जातः, सोऽपि मनस्येवेत्याह कटाक्षमोक्षैरिति। अल्पीयसि क्रोधे मनसि जाते दृष्टिस्तादृशी जाता। सापि न संपूर्णा, किन्तु कटाक्षरूपा, ते च पुनः दृष्ट्यवयवा, मोक्षरूपा इति ज्ञापयितुं कटाक्षाणां मोक्षा निरूपिताः। अल्पजीवाश्चेतनाः तैर्भीता भविष्यन्तीति किं वक्तव्यम्। ततः अब्धिरपि वर्त्म आदिशत्। मनुपरि मार्गं कृत्वा गच्छन्वित्युक्तवान्। ननु देय एव मार्गः, कथमुपायमुपदिष्टानित्याह क्षुभितनक्रतिमिङ्गिल इति।

नक्राणां तिमिङ्गिलानां च क्षोभं दृष्ट्वा तथोक्तवानित्यर्थः। अब्धिश्च आपो धीयन्ते अस्मिन्निति तासां निरन्तरमुत्पत्तिर्बाधिता स्यात्। अतो मर्यादारक्षार्थमपि तथोक्तवान्। अप्स्रवभावः भगवत्कृतः। तेनान्यथाकर्तुं न शक्यत इति मार्ग एव कर्तव्य इति भगवानेव प्रार्थितः। अन्तरिक्षेणापि गमनेन गत्वा मारयितुं शक्यम्, तथा सति राक्षसैस्तुल्यता भविष्यतीति अलौकिके कर्तव्ये प्रस्तराणामेव समुद्रे प्लवनं निरूपितम्, न वानराणामिति भगवता सेतुः कृत इत्याह। क्रमेण चरित्रत्रयं निरूप्यते। सेतुबन्धो राजसः, दाहः सात्त्विकः, रक्षसां वधश्च शिष्ट इति। जलाग्न्यासन्यानां निमित्तत्वात् सत्त्वादिक्रमो वा। स्वयशसा लङ्का उज्ज्वलितेति। ऊर्ध्वं ज्वलिता ज्वालिता उज्ज्वलीकृता वा। अनेनैतत् ज्ञापितम्, रघुनाथेनैव लङ्का प्रकाशितेति। अन्यथा लङ्का को जानीयात्। नह्यन्यानि राक्षसस्थानानि लोके प्रसिद्धानि। इषुभिः क्षतानि स्वयमेव भूमौ पेतुः। क्षतमात्रेणैव भगवत्सामर्थ्यादेव पतितानि ॥२८॥

एवं कृते स्तोत्रे भग्नसर्वाङ्गं यथापूर्वं कृत्वा भगवानुवाचेत्याह इतीति।

SRI SUBODHINI: How did Jaambavaan release himself from this fight? Answering this, it is said, that when he understood, the real Divine nature of our Lord, then he desisted from fighting further! “Jnana” or spiritual knowledge can occur through the path of “Jnana” also. Hence, Jaambavaan is telling, “I know, You my beloved Lord! You are the most important “Āsānya” vital air (Prāna) of every being! The strength of “Ojas”, which we see in the senses, is also You only! You are the strength of both the inner mind and the body! In this, You are the strength and Aatma of every being! Your “strength” only has been divided among all the beings, as both the “task” and also as the “cause” (KĀRYAM AND KAARANAM). You are the “Āsānya” Prāna (vital air) in everyone.” In this way, after describing our Lord as the best among the “humans”, Jaambavaan said, “Oh Lord! You are the Shri Purushottama! You are the Lord Vishnu,

the primordial person and "Purusha"! You are not the Lord Vishnu only, who is one of the "Trinity" having authority to look after the Universe. But You are the Lord, who manifests this Universe and infuses joy and bliss in the same! You are the Divine factor of "time" (Kaala), who keeps everyone in full control, under it's authority!"

Firstly, through the differences in "form", the four types of "power of action" (Kriyasakthi) have been described. Now through four ways, our Lord's "power of knowledge" (Jnanasakthi) are being described. "Jnana" is of 4 kinds. (1) The one which controls i.e. by making us understand the ways and means of attaining the Lord. (2) Our "Ishtam" or the Lord, whom we desire to attain. (3) The Lord, who is the "giver" of results of one's actions (Phaladaata). (4) The all pervasive and in "all forms" controller of everything. Through the use of the word "Lord Vishnu" and other words, this "Jnana" form of our Lord has been described, step by step.

In this way, after describing our Lord's total Divine nature of both the powers of action and Jnana, now, Jaambavaan, described the four "tasks" (action - Karma) of our Lord, from the birth of the universe till it's liberation! "Oh Lord! You are the creator of the principles, which create this universe! The truth behind this "created" world like the pots, bodies etc. is You only!" By telling like this, our Lord's status as the "created" (Stithi) has been described. "You are the "Kaalaroopa" i.e. Divine factor of "time", who is the force behind the destroyers of this universe viz. Lord Mahadeva and Lord Yama". In this way, after describing the creatorship, rulership and destroyership of our Lord, now Jaambavaan says, "Oh Lord! You are the Paramaatma, the highest Aatma, as You are the giver of liberation (Moksha). "In

other words, “Being the highest Aatma of all beings, You are also the final goal and result”. The purport of all this is that “Oh Lord! You are the place of Saayujyam! You are the giver of liberation, when You are worshipped by the devotees as the “Paramaatma”. You are the Lord, the Bhagawan! As You are the creator, from your own part of truth (Sadamsa) of this entire universe. You are the Aatma in every Jiva as it’s “Chaitanya” (consciousness), through your part as “Chit” (consciousness). In this way, only through the existence of the “Aatma” everyone else’s existence and reality has been proved. You are the controller of all these, as the indwelling Divine person (Antaryaami). In this way, You are the Lord who has created everything, become everything and be everything! To emphasize this, Jaambavaan says, “You are the “Para” (beyond) form also i.e. there is no one better than or beyond yourself.” For the purpose of approval, assistance of the Vedic references has been taken here.

In this way, after describing the nature of “tasks” (Kāryam) of the “root form” of our Lord (Moolaswaroopa), now Jaambavaan says, “You are my master Lord Shri Raama only”. With a view to describe this, he is explaining the remarkable feats of our Lord, performed during His incarnation as Shri Rāma. A very small “flower-like” anger became like a full grown tree! This very small “anger” had come to our Lord, in His mind only. When anger comes in a very small way in one’s mind, then the “vision” of the eyes also take the same hue! i.e. the “vision” changes! Through this, others can understand, that this person has got anger. Our Lord Shri Rāma’s “looks” were not full of anger at all. It was only a mere and a little expression of an “angry” look”! The limbs as parts of this “look” is liberation itself! i.e. when the Lord

put such a small little seemingly angry look on the ocean, a great fear came in the mind of this ocean (from the "look" itself) and the ocean gave way! What to say of the inordinate fear, which all the beings had inside the ocean!? The ocean, full of fear, told our Lord, "this is the way, please make a pathway over me and proceed unhesitatingly and joyfully to Lanka." Was it necessary for the ocean to give way to Shri Rāma? Why did he also tell the way to carve out this path? Answering this, it is said, that the ocean thought, that if he does not give the way, then the beings like crocodiles, whales and other dangerous beings living inside the ocean will get into trouble. Hence, he gave the way. The ocean is called as "Abdhi" in Sanskrit. Its meaning is that, in the ocean, there is water always, or water gets generated in the ocean always. If a way was given through the ocean, there will be the obstruction for the generation of water. That is why, he did not give a "path", but requested our Lord to build a bridge over the ocean. In this way, the ocean was also respected and vice versa. It is our Lord, who has created the nature of "water" as the cause for "origination" of beings. As it cannot be done otherwise, our Lord prayed to, to build the bridge "over" the ocean. Of course, our Lord could have gone to Lanka and killed all the Rakshasas. By killing them like this, our Lord would be bracketed along with their "demoniac" nature. Hence, with a view to show a little of the "supernatural" also, our Lord decided to put "rocks" in the ocean and made them "swim". Hence, He made a "bridge" of stones, which will float! This bridge was created by our Lord, and not by the monkeys. In this way our Lord enacted His Divine Leelas in three ways. (1) The making of the "bridge" is the "Rajasik" story. (2) The destruction of both Lanka and Ravana is the "Satwika"

Atma, as you are the giver of liberation (moksha) to

story and (3) the killing of all the other Rakshasas is the “Tamasik” story. Alternatively, the treating of “water” (ocean) is Satwik; the “fire” and destruction of Lanka is “Rajasik”, and the taking away of the “vital air” (Prāna) of all others is “Tamasik” in nature. Shri Rāma, through His own “fame”, made Lanka “brilliant” or “burnt” it! From this, it is said, that our Lord Shri Raghunatha only made Sri Lanka famous in this world. Otherwise none would have come to know of Lanka at all. Like other places of “demons and Rakshasas” are not famous, Lanka would have also remained unknown. The heads of Rakshasas cut by the arrows of our Lord used to fall by themselves on the ground, and this type of falling on the ground immediately on being “hurt”, is due to the great capacity of our Lord only!

When Jaambavaan made this type of prayer, our Lord, in the first instance, made the “broken” limbs of his body, alright and began to speak to him.

इति विज्ञातविज्ञानमृक्षराजानमच्युतः ।

व्याजहार महाराज भगवान्देवकीसुतः ॥२९॥

VERSE 29 Meaning: “Oh King! when the king of the bears Jaambavaan got his “special Divine knowledge”, (i.e. about our Lord), our Lord Shri Krishna, son of mother Devaki, began to tell clearly.”

श्रीसुबोधिनी : विशेषेण ज्ञातं विशेषज्ञानं यस्य, स्वभावतोऽपि महान्तमृक्षराजानम्, अच्युतः सर्वतः धर्मा अपि तस्य तथेति। एतत्प्रयोजनमुत्तरश्लोके वक्तव्यम्। तत्कृतपीडाभावाय वा। व्याजहार स्पष्टमुक्तवान् निन्दितत्वात् कदाचित् व्याजेनापि वदेत्। अत एतदुक्तम्। महाराजेति संबोधनं सेवकापराधापरिगणनज्ञापनार्थम्। ननु कथं स्पष्टं वचनं कथं वा नाज्ञापितवानित्याह भगवानिति। सर्वसमर्थः। तादृशोऽपि देवकीसुतो भक्तकृपालुः। अतो युक्तमेवास्य स्पष्टवचनमिति भावः ॥२९॥

वचनात्पूर्वमेव तस्य हितं च कृतवानित्याह अभिमृश्येति।

SRI SUBODHINI: Jaambavaan has now got the special Divine knowledge. And by his very nature, he was also a great person. Moreover, he was the king of the bears too! Hence our Lord spoke to him clearly (the purpose of this, will be told in the next verse). Otherwise, our Lord began to speak to him, so that he could ward off the pain and suffering suffered by him so far. When our Lord speaks clearly (i.e. without “mincing” words), then it could be with a motive to “hoodwink” also! Why? Because the bear has done such an action, which is “condemnatory” by nature! Shri Sukadeva has addressed king Parikshit as “Oh King! (emperor – Mahārāja) with a view to remove the doubt that, usually great and noble persons, do not count as serious, the “wrong doings” of their servants! “You are a king, and you are very well aware of this fact! Why did the Lord only “speak frankly”? Why did He not give an order? Our Shri Mahāprabhuji answers this, by telling that the OUR LORD IS “ACHYUTA” AND BHAGAWAN – BEING ACHYUTA HE IS CAPABLE OF EVERYTHING. i.e. He may give an order or speak frankly, as per His will and pleasure! As He is the son of mother Devaki; by His very nature, as the Lord of the Universe, THE LORD DOES ONLY COMPASSIONATE AND LOVING GRACE ON HIS DEVOTEES. Hence it is but appropriate to tell, that the Lord has spoken His words “frankly”.

By speaking “frankly” our Lord conferred only gracious welfare (Kalyānam) on Jaambavaan. This is being explained through the next verse.

अभिमृश्यारविन्दाक्ष पाणिना शंकरेण तम् ।

कृपया परया भक्तं मेघगम्भीरया गिरा ॥३०॥

VERSE 30 Meaning: “Our lotus eyed Lord Shri Krishna, with great compassion, put His hand on His devotee, conferring great blessings and welfare, and spoke words, which gave great “bliss” (Aananda), and which resembled the roaring sounds of the thundering clouds.”

श्रीसुबोधिनी : तस्याभिमर्शोऽपि सकृत् कृतो नित्यं तिष्ठति। सामान्यस्यैव वाभिमर्शः सुखकरो भवति तत्क्षणम्, किं वक्तव्यमानन्दमयस्या। तत्रापि यस्मिन् क्षणे स निष्पादितः, ततःप्रभृति तथैवानुवर्तत इति पूर्वावस्थां ततोऽप्यधिकां वा प्राप्तवान्। मानसीं व्यथां दूरीकर्तुमाह अरविन्दाक्ष इति। दृष्ट्यैव सर्वसुखदायी। शङ्करेण पाणिनेति। तस्मिन्नतिशयाधानमप्युक्तम्। येनाग्रे सदबुद्धिरप्युत्पद्यत इति। एवं कायेन मनसा च सान्त्वनं कृत्वा वचसापि सान्त्वनमाह मेघगम्भीरयेति। मेघा हि शब्दत एव भाविवृष्टिं सूचयन्तः चिन्तादिसर्वतापहारका भवन्ति। तथाप्यनुचितं कथमुक्तवानित्याशङ्क्याह कृपया परयेति। अनेन वा मानसं सान्त्वनम्। तमिति तथा स्तोत्रकर्तारं सान्त्वनोचितम्। त्रिविधसान्त्वनेऽपि हेतुर्भक्तमिति ॥३०॥

वाक्यमाह मणिहेतोरिति।

SRI SUBODHINI: Even one time of putting the hand by the Lord, in this way, will be always permanent and everlasting! Even if an ordinary person puts his hand on our shoulder, the “joy” is given for that “time” only. But when the Lord’s own “blissful” hand is placed on His devotee, none can describe the nature of “bliss”, which the devotee will experience. From the time, the welfare giving Lord’s hand was placed, the “bliss” caused by the hand of our Lord, increases all the time. Now Jaambavaan became more happier and joyful, than before i.e. he attained a “very beautiful stature”. In other words, on the mere touch of our Lord’s hand, his body became healthy and all the broken parts, joined themselves and became more “beautiful” than before! Not

only his various bodily parts became beautiful, but the Anxiety and sorrow of his mind also got mitigated. The reason for this is that our Lord is "lotus eyed" (ARAVINDĀKSHA) i.e. like a lotus flower is able to mitigate the heat of the people, in the same way, our Lord also, through His "lotus eyes" removes the "inside" pain and sorrow, of His devotees. He calms and gives peace to the heat of sorrow in the mind of His devotee. He also confers every type of welfare and happiness to His devotees. By putting His welfare giving hand, He gave "refuge" also to His devotee. In the future, Jaambavaan will also be blessed with a noble and enlightened intellect (SADBUDDHI). In this way, our Lord gave to Jaambavaan, comfort and solace through his body and mind! Now the Lord began to give "comfort" through His words too! Through words, which were as dynamic as the roaring of the clouds. The purport of this, is that like the clouds say through their thunder, that they will soon shower the "rains", and then there will be plenty of prosperity and hence "please do not worry at all" – the Lord also gave this assurance. On hearing the thundering sounds of the clouds, the sorrow of people gets mitigated (i.e. the rains will come and make them happy and prosperous). In the same way, on listening to the words of the Lord, Jaambavaan's sorrow and suffering were also removed completely. Without giving an "order", our Lord only spoke frankly and clearly. Why did the Lord speak like this? Answering this, it is said, through the words "with great compassion" (Parayā Kripayā) – the purport of which is, that our Lord did this, due to His highest and most loving gracious compassion. Anything done through compassion and grace is always appropriate. Here the Lord showed great compassion. What can anyone

say for this? From this, we can also understand that the Lord gave also “comfort” to his mind. The word “Tam” (he) has been used, to denote, that the Lord gave comfort and solace to “him”, who sang His “praise” and this is indeed appropriate. The main reason for this action of “comforting” by the Lord is, that Jaambavaan is His Bhaktha (devotee).

Through the next verse, the Lord speaks His “frank and clear” words.

मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् ।

मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना ॥३१॥

VERSE 31 Meaning: “Oh! King of the bears! We have come to your cave for the sake of this gem. On Me, a very false “stigma” and blame has been put, and this false blame will be removed only through this gem.”

श्रीसुबोधिनी : अत्रागमने मणिरेव हेतुः। मणिं नेतुमागताः। बहुवचनं पूर्वदृष्टसर्वसाहित्यं सूचयति। हेतुशब्दो वा निमित्तवाची। मणिनिमित्तं वयं समागता इत्यर्थः। ऋक्षपत इति। ज्ञात्वैवागमनं निरूपितम्। अन्यथा बिले समागमनं न स्यात्। मणेरपि प्रयोजनमाह मिथ्याभिशापं प्रमृजन्निति। एतद्विस्तरेणोक्तमिति लक्ष्यते। मिथ्याभिशापः अकृतापकीर्तिकीर्तनम्। लोकाः अतत्त्वविद इति। दृष्टिमेव मन्यन्त इति। अमुना मणिना अभिशापं प्रमृजन् इहागत इति सम्बन्धः। यद्यपि अग्रे मिथ्याभिशापापगमः, तथापि क्रिया प्रारब्धेति वर्तमानप्रयोग एव युक्तः। एकवचनं तु मिथ्याभिशाप एकस्यैति। आत्मन इत्याश्यकता। अन्यथा भक्तोद्धारो न सम्भवतीति भावः ॥३१॥

एवं स्वाभिप्राये निरुक्ते वथं देयमिति विचार्य तावन्मात्रे दत्ते स्वस्य सेवकत्वं न सिध्यति, याचितं सर्व एव प्रयच्छतीति स्वकन्यां च दत्तवानित्याह इत्युक्त इति।

SRI SUBODHINI: “The main motive for My coming to your place is the “gem”. The Lord has used the

word "we" (plural) to denote, that many persons had come with Me earlier". Oh! King of the bears! Having come to know that the Syamanthaka gem is here only, I have come here. If this "gem" was not here, then I would not have come here at all!" Then the Lord explained, as to why He needed this "gem"! "Please do not misunderstand, that I have come for this gem, because it will yield Me, a lot of gold everyday. That is not My motive, as I have no attachment or desire for wealth etc. at all. But, on Me, the false accusation of having "robbed" this "gem" has been made. I have been accused of robbing this gem, after killing the brother of Satrajit viz. Prasena. I have not done this act at all. Even then, this false accusation has been made on Me! Everywhere My "ill fame" has spread, affecting My reputation! The world is not aware of the real truth. They have just concluded, that "I am guilty" just by, what they have seen or heard. Hence I desire to take this gem and make everyone understand and realize the actual events, and also remove the stigma heaped upon Me. Due to this reason only, I have come. Of course, only one "accusation" has been made. The Lord has used the word "Aatmanaha" (for Myself) to reemphasize that "it is My condemnation which is being done". If My "stigma" is not removed, then My devotees will never be redeemed at all."

When our Lord made His view very clear, in this way, then Jaambavaan began to think, as to how he should give back the gem? "By just giving this gem, my position as a servant of saour Lord will not be sustained. It is necessary to give everything to the one who asks for" — in this way, Jaambavaan thought, and gave both the gem and his daughter to our Lord Shri Krishna. This is being described in the next verse.

श्रीशुक उवाच—

इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा ।

अर्हणार्थं स मणिना कृष्णायोपजहार ह ॥३२॥

VERSE 32 Meaning: “Shri Sukadeva said, “When our Lord told like this, then Jaambavaan, cheerfully, brought his daughter Jaambavati, and gave her to our Lord (as His wife) and also offered the “gem” as an act of worship.”

श्रीसुबोधिनी : जाम्बवतः अपत्यं जाम्बवती, अनेन पालिता कन्या न भवतीति सूचितम्। ऋक्षाणां विधानान्तराभावात् दानमेव कृतवान्। सापि ततः पूर्वं कन्या अदत्तैव स्थिता। मुदेति भाग्यं जातमिति। भगवानपि पूजितः, कन्यायाः वरोऽपि प्राप्त इति। ततस्तस्या एव कन्यायाः दानसमये अर्हणार्थं मणिमपि दत्तवान्। एतद्व्ययमपि न कुशोदकपूर्वकं प्रादात्, किन्तु उपजहार समीपे आनीय स्थापितवानित्यर्थः ॥३२॥

एवमन्तःस्थितिमुक्त्वा बहिःस्थितिमाह अदृष्ट्वा निर्गममिति त्रिभिः ।

SRI SUBODHINI: Jaambavaan's daughter was Jaambavati, who was born of him and not just looked after only. There is no “rule” provided for the “bears” to give their daughters in marriage, by way of rituals etc. Hence the daughter was given as a “gift”, as she was not earmarked for anyone else up to now. Jaambavaan became very joyful in offering his daughter to our Lord, as he realized, that it was his great “luck and fortune”, that his daughter got such a great and Divine husband! Jaambavaan was also very happy and felt blessed, that he was able to worship our Lord. Then, when he began to offer his daughter as a gift to our Lord, he also, as an act of worship, offered the gem, with respect and love. He did not, however, offer both of these with “Kusa grass and water” (i.e. in the Vedic way), but he brought both of

these near to our Lord, and offered them as gifts to our Lord.

In this way, after describing the events happening “inside” (in the cave), now, a description is made on the “outer” (outside the cave) situation, through the following 3 verses.

अदृष्ट्वा निर्गमं शौरेः प्रविष्टस्य बिलं जनाः ।

प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः ॥३३॥

निशम्य देवकी देवी रुक्मिण्यानकदुन्दुभिः ।

सुहृदो ज्ञातयोऽशोचन्बिलात्कृष्णमनिगतम् ॥३४॥

सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः ।

उपतस्थुर्महामायां दुर्गा कृष्णोपलब्धये ॥३५॥

VERSES 33, 34 and 35 Meaning: “The persons who had come along with our Lord, did not enter the cave, but they stood outside. Our Lord had gone inside the cave alone and His companions waited outside the cave awaiting our Lord’s return! When our Lord did not come outside for 12 days, the companions became sorrowful and went back to their city. They informed everyone, about the “non-return” of the Lord from the cave. Vasudeva, mother Devaki, Rukmani, friends, relatives and others became sorrowful after hearing this news. They now began to curse Satrajit and gave him abuses. They all went to Mahāmāya Durga, with a prayer for our Lord Krishna’s return.”

श्रीसुबोधिनी : प्रविष्टो हि तस्मिन्नेव दिवसे समायास्यतीति तत्रत्या बहिःस्थिताः निरन्तराकाङ्क्षया भोजनादिरहिताः द्वादशदिवसपर्यन्तं स्थित्वा द्वादशाङ्गेष्वपि क्षीणेषु जना विवेकरहिताः भगवानपि शौरिरिति विशेषतस्तत्प्रभावानभिज्ञाः दुःखिताः सन्तः द्वादशाहानि प्रतीक्ष्य स्वपुरं

ययुः। 'संवत्सरप्रतिमा वै द्वादशरात्रय' इति। ततो येऽपि नागताः, तेऽपि द्वारकायां स्थिताः भगवन्निर्गमाभावं श्रुत्वा दुःखिता जाता इत्याह निशम्येति। स्त्रीणामविवेको भूयानिति। तत्रापि पुत्रस्नेहो महानिति देवक्यादिक्रम उक्तः त्रयो मुख्याः। अन्येऽपि सुहृदा सम्बन्धिनः ज्ञातयो गोत्रिणश्च बिलादनिर्गतं कृष्णं श्रुत्वा अशोचन्। वस्तुतत्त्वानभिज्ञाः। कृष्णो हि भक्तहितार्थमेवावतीर्णः। कथं विलम्बं कृतवानिति। एवं सर्वेषां शोकं राजसं दुःखमुक्त्वा तामसं सात्त्विकं चाह सत्राजितं शपन्तस्त इति। दुरात्मायं सत्राजित्, प्रसेनवन्म्रियतामिति। एवं शापे हेतुः दुःखिता इति। दुःखेऽपि विशिष्टो हेतुः द्वारकौकस इति। मथुरां परित्यज्य देशप्रान्ते द्वारकायां स्थिताः कृष्णैकशरणाः भगवत्यनागते दुःखिता भवन्तीति युक्तमित्यर्थः। द्वारकावासित्वेन तेषां शापोऽपि सत्राजिति फलिष्यतीति सूचितम्। सात्त्विकं दुःखमाह उपतस्थुमहामायामिति। माया हि भगवदुद्गमे प्रतिबन्धिका भवति भगवांश्च तस्यै वरं दत्तवान् 'अर्चिष्यन्ती'ति। अतो भगवता दत्तो वरः अवश्यं तेनैव सत्यः कर्तव्य इति देवतान्तरभजनापेक्षया भगवदाविर्भावार्थं दुर्गैवानुसन्धेया ॥३३-३५॥

एवं भक्तानां त्रिविधं दुःखं दृष्ट्वा स्वयमाविर्भावं कुर्वन्नेव कृतकार्यः अर्धमासव्रते कृते एवयमाविर्भूतः, स्ववाक्यमपि सत्यं कृतवानित्याह तेषां तु देव्युपस्थानादिति।

SRI SUBODHINI: The people of Dwaraka, who had stood outside the cave had thought that the Lord will return and come out of the cave, on the same day. When the Lord did not return like this, as expected, they eagerly waited for His return. Without food, they waited for 12 days, and due to this "fasting", they became weak, and they were fast losing their "discriminating" faculty. As our Lord is a scion of the family of Sura, none could decipher His mind. They all became very sorrowful, and after waiting for the Lord for 12 days, went away, disheartened, to Dwaraka. It is said, that if a person does not take food for 12 nights, then, it is considered as equal to "fasting" for 1 whole year!

Those, who had not come to the cave and stayed back at Dwaraka, became sorrowful on hearing the news about the Lord not "returning" from the cave.

Usually the "women" get more agitated than "men" after hearing any "bad" news! Especially for a mother, the "bad" news about her son is usually devastating by nature. Hence in the first instance, the condition of mother Devaki is described first among the "relations"; three relationships are considered as important viz. mother, father and wife. There is of course relationship with friends, acquaintances, relatives, people of the same caste and Gotra too. All these persons, also, on hearing the news, that our Lord Shri Krishna had not come out of the cave, became sorrowing. The reason for this "sorrow" was the fact, that they had not understood the "principles" (Divine) about our Lord. OUR LORD HAS MANIFESTED ONLY FOR CONFERRING WELFARE ON HIS DEVOTEES. But then, why did He delay in doing this?

In this way, after describing the "Rajasik" sorrow and unhappiness, a description is being made on the "Tamasik" and "Satwik" sorrow.

"This Satrajit is a bad person. If he had also died also, when Prasena had died, it would have been better"! The reason for giving this type of curse is the sorrow created in the minds, due to our Lord's "non-return", and the difficulties, the Lord is undergoing due to the false accusation by Satrajit. They were sorrowful also being the citizens of Dwaraka! Dwaraka is in one corner, far away from Mathura, and they were all staying there. They were all protected by our Lord Shri Krishna only! Hence it is but appropriate, that they all became very unhappy, when

the Lord did not return. Being the citizens of Dwaraka, it is also indicated, that whatever "curse" they had given to Satrajit will come true! Their "Satwik" sorrow is being explained. They said, that only "Māya" has prevented the coming back of our Lord, as our Lord has given her a "boon", that this "Māya" will be worshipped by everyone. Hence with a view to make our Lord's "boon" come true, instead of worshiping any other deity, they all now went to worship Durga Devi for the coming back of our Lord.

In this way, on seeing the three types of sorrow of His devotees, our Lord, decided to manifest Himself on the completion of the 15 days of "vow" by the people of Dwaraka, and our Lord manifested Himself. He made his words also "truthful". This is being described through the next verse.

तेषां तु देव्युपस्थानात्प्रत्यादिष्टाशिषासवः ।

प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन्हरिः ॥३६॥

VERSE 36 Meaning: "When they all surrendered to Mother Durga, they got the blessing of the pleased mother and their prayers were answered. Our Lord Sri Hari, along with His wife, appeared there, making everyone joyful."

श्रीसुबोधिनी : प्रत्यादिष्टाः आशिषा सह असवो येन तादृशो भगवान् स्वयमेव समागतः। असुशब्दात् समासान्ता अचप्रत्ययः। आशिषेत्यलुक् तृतीयायाः। प्रत्यादिष्टमुपदिष्टम्। प्रतिरानुगुण्ये। देव्युपस्थानात् या आशीः तया सह भगवान् प्राणानपि दत्तवानिति। अथवा। देव्युपस्थानात् प्रत्यादिष्टाशिषा कृत्वा दुर्गाया आशीर्वादेन सवो यज्ञरूपः प्रादुर्भूतः। प्रत्यादिष्टाशिषां सवेति पाठश्चिन्त्यः। राजानं प्रति वा। वो युष्माकं भक्तानां स कार्यकर्ता सिद्धार्थः सन् प्रादुर्भूत इति। दुर्गाया वा आशीर्निराकृत्य प्रत्यादिष्टाशिषा कृत्वा स्वयमेव

सर्वकामपूरको यज्ञः प्रादुर्भूतः। सिद्धार्थः स्यमन्तकसहितः। सदारः स्त्रीसहितोऽपि
हर्षयन् हरिरिति। हृष्टः सर्वाभरणभूषितः। भोजनादिना च पुष्टो, नतु ग्लानियुक्तः।
यतो हरिः सर्वदुःखहर्ता ॥३६॥

ततः परमानन्दो जात इत्याह उपलभ्येति।

SRI SUBODHINI: The Lord, who along with the blessings also conferred their “Prāna” (life) to them, Himself now appeared! After the completion of Divine mother’s worship, they got the blessings of the Mother Durga, and our Lord blessed them with their “life force” (Prāna). Through these blessings, our Lord, manifested Himself. There is also another reading of this verse, which gives the meaning, that our Lord appeared after completing His tasks, with a view to fulfill the desires of His devotees. Our Lord had brought back the Syamanthaka gem also. In this way, He fulfilled His main task. There was joy and bliss all round as the Lord, not only brought the gem, but also brought Jaambavati, as His wife. Our Lord was now seen wearing all His ornaments and was looking healthy and fresh, with the “Seva” done by Jaambavaan. He was not looking tired or stressed at all, as HE IS LORD SRI HARI, WHO REMOVES THE SORROWS OF EVERYONE.

Through the next verse, it is explained that everyone became very happy, on our Lord’s return.

उपलभ्य हृषीकेशं मृतं पुनरिवागतम् ।

सहपत्न्या मणिग्रीवं सर्वे जातमहोत्सवाः ॥३७॥

VERSE 37 Meaning: “As if He has come back from “death”, all the people became immersed in bliss and joy. On getting back our Lord Shri Krishna, wearing the gem on His neck and accompanied by His wife Jaambavati.”

श्रीसुबोधिनी : असभ्यो दृष्टान्तो लौकिकभाषायां न दोषाय। श्वशुरेणैव स मणिः कण्ठे निबद्धः। अतस्तदनुरोधेन मणिः स्वकीय एवेति ज्ञापयन् स्त्रीमहितो **मणिग्रीवः** स्वयमागतः। न केवलं समागमने अपकीर्त्यभावः, किन्तु निरोधोऽप्यनेन जात इत्याह **सर्वे जातमहोत्सवा** इति। हृषीकेशत्वात्तथैव तेषु प्रेरितवान् ॥३७॥

एवमपि प्राप्य उपक्रमबलीयस्त्वार्थं समानयनार्थं प्रक्रान्त इति सत्राजितायैव दत्तवानित्याह **सत्राजितमिति**।

SRI SUBODHINI: In the use of “worldly” language, even if someone was to give an example, which is “prohibited”, it is not considered as a “blemish” (Dosham). The father in law, Jaambavaan only had tied this gem on our Lord’s neck i.e. it was Jaambavaan’s desire, that the Lord should have this gem, with Him Making everyone understand like this, our Lord came, along with Jaambavati, with the gem on His neck. By this coming, not only the “ill fame” was removed, but the Lord blessed everyone connected with this gem and His devotees with Nirodha in Him. In this way everyone became very happy and celebrated His return, as a joyous festival. They were immersed in great joy. Our Lord being the Master and Lord of all the senses, prompted all of them to celebrate and become blissful.

In this way, after retrieving the gem, with putting much effort, as it was in the hands of an opponent, who was also powerful, our Lord gave back this gem to Satrajit. This is being described through the next verse:

सत्राजितं समाहूय समायां राजसंनिधौ ।

प्राप्तिं चाख्याय भगवान्मणिं तस्मै न्यवेदयत् ॥३८॥

VERSE 38 Meaning: “Our Lord Shri Krishna, called Satrajit to come to the assembly of the king, gave

back the gem to him, after describing all the circumstances leading to the retrieval of this gem.”

श्रीसुबोधिनी : यदादौ भगवान् विचारयति, तदेव करोति। आदौ च तस्य स्यमन्तक इति प्रवृत्तः। न केनाप्युपायेन स्वकीयं मन्यते। अत एवाग्रेऽपि न ग्रहीष्यति। निबन्धे त्वन्योऽपि हेतुरुक्तः।

SRI SUBODHINI: Our Lord always does only that “action”, which He has thought well before! This Symanthaka gem belongs to Satrajit and due to this, the Lord never considered this gem as His own. Hence, although the gem was got back through His efforts, our Lord did not desire or accept this gem for Himself. [Our Shri Mahāprabhuji has given another reason, in his “NIBANDHA”.]

सर्वात्मनान्यहृदयं न गृह्णाति हरिः स्वयम् ।

सर्वात्मनाऽप्रपन्नं च नाशयेव सुयुद्धनम् ॥१॥ इति।

KĀRIKA 1 Meaning: “Our Lord does not accept or take by Himself a material or object, in which another person is fully attached to, (wanting and desiring for it). He, who has not come to surrender to Him, with the Bhāva or attitude of our Lord being in everyone and in everything, he, like Duryodhana, gets destroyed only.”

श्रीसुबोधिनी : सभायामाह्वानम्। पश्चाद्दुरात्मा अन्यथा वक्ष्यतीति, लज्जां च जनयितुम्, तत्रापि राजसन्निधौ निर्भयम्। यथा राजापि न ग्रहीष्यतीत्याज्ञापयितुं वा। प्राप्त्युपायं प्रकारं वा सम्यगुक्त्वा तत्सत्तां दूरीकृत्य मणिं तस्मै न्यवदेयत्। यतो भगवान् स्वेच्छो, मारयितुं वा, न कोऽपि ज्ञातवान् किमर्थं दत्तवानिति। निवेदनं ‘तवेदमानीतं गृहाणे’ति॥३८॥

ततस्तस्य कृत्यमाह स चातिव्रीडित इति पञ्चभिः।

SRI SUBODHINI: Our Lord gave the gem to Satrajit in the open assembly of the king. The Lord knew, that

on His neck and accompanied by His wife Jaambavati.

Satrajit was a bad person, and due to modesty, will or may concoct another story! In fact he will tell the "opposite" things, without fear, in the royal assembly, which the king also cannot approve or give any order. Our Lord now described all the circumstances, through which this jewel was brought back. The Lord also disowned any claim for this gem, from His side! Even then, the Lord gave this gem, in the open royal assembly to Satrajit. In fact the Lord always does actions, as per His desire and He could have punished or even killed Satrajit, if He had desired so! But our Lord did not do any of these, He gave back the gem by telling Satrajit that, "This gem is your's. Please take this; "the secret meaning of these words of our Lord was not understood by anyone."

Later, the actions of Satrajit are being spoken through the next 5 verses.

स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः ।

अनुतप्यमानो भवनमगमत्स्वेन पाप्मना ॥३९॥

VERSE 39 Meaning: "Later Satrajit became extremely bashful and took the gem, with his face downwards! He went back to his home suffering within himself, the consequences of his wrongful action."

श्रीसुबोधिनी : लोभादण्डभयाच्च गृहीत्वा लज्जितो जातः। लोके अपकीर्तिमुत्पादितवानिति अवाङ्मुखो जातः। ततः पूर्वोक्तादौ हेतोः अपकीर्तिजननात्। अनुतापोऽपि तत एव। अतोऽस्य प्रायश्चित्ते परलोकशुद्धिर्भविष्यतीति ज्ञापितम्। न कोऽपि तस्य बन्धुरिति कमप्यपृष्ट्वा स्वभवनमेवागमत्। ननु रत्नं प्राप्य संतोषे कर्तव्ये कथमनुताप इति चेत्, तत्राह स्वेन पाप्मनेति। देवान्तरप्रसादापेक्षया भगवदपराधो महानिति ॥३९॥

बलवता विग्रहे आकुलः सन् तमेवार्थमनुध्यायन् जात इत्याह
सोऽनुध्यायन्निति।

SRI SUBODHINI: Satrajit became very bashful in accepting this gem back. But prompted by his attachment to wealth or being afraid of any punishment, he took the gem. He had caused, in this world, the accusation of our Lord, without any basis or proof! This made him lower his face. He began to repent for the “crime” committed by him to our Lord, in causing Him “ill fame”! He knew, that by repenting like this for the “sin” committed by him, his sojourn in the world to come, after his death, will also get purified. There was no friend or relative of his’ at Dwaraka. He should have become happy after getting the gem, and why did he feel repentant and unhappy? Answering this, it is said that, he became repentant on remembering the “crime” he had committed to our Lord. TO DO AN ACT OF SIN OR WRONG DOING TO OUR LORD IS MUCH MORE DANGEROUS THAN THE PLEASING OF OTHER DEITIES.

Satrajit became anxious due to this spoiling of good relationship with our Lord (or having a conflict with a more stronger person). He now began to think about this action of his’. This is being described through the next verse.

सोऽनुध्यायंस्तेदवाघं बलवद्विग्रहाकुलः ।

कथं मृजाम्यात्तरजः प्रसीदेद्वाच्युतः कथम् ॥४०॥

VERSE 40 Meaning: “By having a conflict with the stronger Lord Shri Lord Krishna, Satrajit became anxious and ruminating on his “wrong doing” and began to think, “How will I be able to remove this sin of mine and make our Lord Achyuta happy and pleased with me. What is the way for this now?”

श्रीसुबोधिनी : अयत्नेनापि स एवार्थः ध्यातो भवति यद्यपि विग्रहः स्वयं न कृतः, नापि करिष्यति, भगवानपि न करोति, तथापि भगवदीयैः बलवद्भिः सह विग्रहः संभविष्यतेति व्याकुलता। अयं दोषस्तदापगच्छेत्, यदि भगवान् प्रसन्नो भवेत्। तदेव विचारयति कथं मृजामीति। स हि देवोपासक इति तस्य प्रायश्चित्ते मतिः। रजः पापम्। अच्युतस्य सर्वथा नित्यधर्मस्य अवश्यंभाविनरके हेतुभूतापराधस्य कृतत्वात् तत्प्रसाद एव तदपगम इति प्रसीदेद्वाच्युतः कथमिति विचारयति ॥४०॥

यथा वाक्येन अपकीर्तिर्जाता। अधुना क्रियया कथं कीर्तिर्भविष्यतीति तदाह किं कृत्वेति।

SRI SUBODHINI: Although he was not putting any effort to remember, even then this “action of wrong doing” on his part, began to occupy his mind at all times. This was due to the fact, that the “conflict” with the Lord was done by him! He got now fear also as he may have to come into conflict on this action of his’, with anyone else, who belongs to our Lord (Bhagawadiya), who is stronger than him! He realized that his “blemish” will be removed only, when our Lord gets pleased with him. He now began to seriously think about the way to remove this “sin”. Satrajit is used to do “worship”. Hence his intellect began to repent for his sinful actions. The word “Rajaha” used in this verse, denotes his “sins” (Paapam). He has now committed the “sin” to our Lord, whose qualities and virtues are always full and never has any decline or reduction i.e. our Lord’s qualities and virtues are permanent and everlasting. This “sin” committed by Satrajit is bound to make him attain “hell”. He could be saved only through the grace of our Lord. Hence Satrajit now began to think, as to how he can please our Lord?

Like through his words, Satrajit had caused “ill fame” to our Lord. In the same way, he also got now a “bad”

name! He now thought about some action, through which, he can attain his "fame" back! (As our Lord's "fame" (Yash) has been already fully established).

किं कृत्वा साधु मह्यं स्यान्न शपेद्वा जनो यथा ।

अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम् ॥४१॥

VERSE 41 Meaning: "What should I do now? Through which my welfare can be achieved, and no one curses me, who is short sighted, cheap (petty), foolish and attached to wealth?"

श्रीसुबोधिनी : मास्तु वा कीर्तिः, जनो लोकः यथा न शपेत्। शापे हेतुर्वाग्दोष एव मम, न त्वन्यदिति। स्वदोषाननुवदति अदीर्घदर्शनमिति। स्यमन्तकेन वचनेन वा इष्टमनिष्टं वा भविष्यतीति दीर्घदर्शनं कर्तव्यम्, तत्र कृतमिति सात्त्विको दोषः। तत्रापि हेतुः क्षुद्रमिति। अल्पोऽहं राजसः। महान्तो हि गम्भीरा भवन्ति। किञ्च। प्रथमवाक्योल्लङ्घनमेव मम दोषः पतितः। तत्र हेतुः द्रविणलोलुपमिति ॥४१॥

एवं दोषत्रये कः प्रतीकार इतिचिन्तायां क्रियमाणायां निमित्तभूतो मणिरेव देय इति स्वस्य स्फुरितः। तदा सूर्यः। न मणिर्देयः, अपि तु देयत्वात् कन्यैव देयेति। तर्ह्युभयं देयम् तथा सति भगवानपि संतुष्टो, लोका अपि न वाच्यं वदिष्यन्ति इति निश्चित्य, स्वाध्यवसायमाह दास्ये दुहितरमिति।

SRI SUBODHINI: "Let there not be any fame for me, but I should certainly escape the curse of people. My "words" are responsible for getting their curse. There is no one else to be blamed. I am very short sighted! How? I never thought about the good or bad consequences, before uttering the words that "The Lord has robbed my Symanthaka gem". In fact, it was very necessary to have thought about these consequences, with a "far sight". Due to this, I am indeed, short sighted. The reason for this is, that I am petty and lower in conduct, Rajasik in nature! Great and noble persons are

brilliant and majestic. I did not obey or respect the first order given to me by the Lord. This specific “sin” has fallen on me. By disregarding the Lord’s advice, I have proved myself to be a person, who is attached to wealth, which indeed I am.”

“In this way, I have three “blemishes” in me. What is the way to remove them?” Thinking about this, he now thought, that the root cause for all these three types of blemish is the gem. He decided that he should give away this gem only. if this is given away, the sun god may tell him not to part with this gem. “If you are interested to give this gem to ward off your sins only, then you should give also the worthy daughter of yours’ in marriage to our Lord!” In this way instead of giving “one” thing only, “it is better to give both”. Our Lord also will get pleased with this gesture, and the people also will no more condemn him in the future. Satrajit got determined like this, and he is telling this “determination” through the next verse.

दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च ।

उपायोऽयं समीचीनस्तस्य शान्तिर्न चान्यथा ॥४२॥

VERSE 42 Meaning: “I will give my daughter in marriage to the Lord. Not only will I give the jewel in the form of my daughter, I will give this jewel of the “gem” also to the Lord! This solution is the best! Through this, the Lord will become peaceful and there is no other way of making the Lord happy and peaceful.”

श्रीसुबोधिनी : तस्मै प्रसिद्धाय। सर्वथा ग्रहीष्यतीत्यत्र हेतुः स्त्रीरत्नमिति। यथा जाम्बवान् कायिकमपराधं कृत्वापि मणिं दुहितरं च दत्त्वा कृतार्थो जातः एवमहमपि भविष्यामीत्यभिप्रायेणाह रत्नमेव चेति। नन्वन्यः भक्तिमार्गानुसारी उपायः कथं न क्रियते, तत्राहु उपायोऽयं समीचीन इति।

व्यवहारे अस्मिन्नर्थे अयमेवोपायः समीचीनः, अन्यथा तस्य शान्तिर्न भविष्यतीति। स्वस्यार्धदुर्बुद्धिः, भवेदेवं यदि भगवान् (न) मणिं गृहीयात्, सर्वथा प्रपन्नता च न कृतेति ॥४२॥

न केवलमेवं विचारितवान्, किन्तु कृतवानित्याह एवं व्यवसित इति।

SRI SUBODHINI: Without using the word as “Shri Krishna”, the word “to Him” (Tasmai) has been used. The purport of this is that THE FAMOUS LORD OF THIS UNIVERSE REFERRED IN THE VEDAS AND IN THIS UNIVERSE IS THIS LORD SHRI PURUSHOTTAMA ONLY, WHO HAS TAKEN THE MANIFESTATION AS LORD SHRI KRISHNA! Will He accept my daughter in marriage? Answering this, he says that, the Lord will always accept his daughter, as the daughter is of the form of a jewel (precious stone). Like Jaambavaan became fulfilled through the offering of this gem and his daughter to our Lord, by removing the “blemish” of “wrong doing” through his “body”, I, too will get redeemed of my “sins”! With this view, Satrajit told that “I will give my daughter along with the gem”. Why did Satyajit set upon this way to please our Lord, instead of pleasing Him, through the path of Bhakthi or devotion to our Lord? Our Shri Mahāprabhuji answering this says, that this solution is very beautiful, as this pertains to a worldly action which requires a worldly solution! Hence this solution is the best. Through the other solutions, the Lord will not become peaceful. He told within himself, “If the Lord does not accept the gem, then I will regard half portion of my intellect as “bad”, and that I have not been successful in surrendering totally to our Lord”!

He did not think only like this. He did the same as he thought. This is explained through the next verse.

एवं व्यवसितो बुद्ध्या सत्राजित्वसुतां शुभाम् ।
मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह ॥४३॥

VERSE 43 Meaning: “By determining like this through his intellect, Satrajit consecrated his beautiful daughter and the gem, by offering them to our Lord Shri Krishna, through coming near, by himself.”

श्रीसुबोधिनी : बुद्धयैव, न तु कश्चित्पृष्टः। शुभां शोभनरूपाम्।
विवाहे समलङ्कृतां स्वयं गृहे नीत्वा दोषपरिहाराय कृष्णाय सदानन्दरूपाय
उपजहार। हेत्याश्चर्ये, कथमेवं कृतवानिति ॥४३॥

ततो भगवानेकं गृहीतवान् एकं नेत्याह द्वाभ्याम्।

SRI SUBODHINI: Satrajit got determined through his own intellect and he did not ask anyone else on this at all. Like in a wedding the bride is beautified and prepared, he now got his beautiful daughter Sathyabhama fully bedecked as a “bride”, and brought her to Dwaraka from his home, and offered her as a consecrated “offering” to our Lord, with a view to remove all his “sins and wrong doings”. He offered her along with the gem to our Lord Shri Krishna, who is of the form of eternal and everlasting “Aananda” (bliss) — Sadaanandarooपा! The syllable “Ha” denotes “wonder” — as to how Satrajit did all these now! (which he should have done long ago).

Our Lord accepted only “one” form the “two”. This is being described through the following two verses.

तां सत्यभामां भगवानुपयेमे यथाविधि ।

बहुभिर्याचितां शीलरूपौदार्यगुणान्विताम् ॥४४॥

VERSE 44 Meaning: “Having a truthful character, very beautiful to look at, and endowed with virtues such as generosity and with a kind heart — sought after by

many aspiring suitors — the princess Sathyabhāma — our Lord now married her, as per the rites and procedures of the scriptures.”

श्रीसुबोधिनी : तां सत्यभामामिति। सत्येनैव भासत इति सत्यरूपा कान्तिरूपा च। यद्यपि तेन निवेदनमेव कृतम्, तथापि स्वयं यथाविधि उपयेमे। अन्यथा अन्यस्मै देया पतिष्यतीति। तत्र हेतुः बहुभिर्याचितामिति। सा हि पूर्वमन्यस्मै सन्दिग्धा प्रतिश्रुता। अतो विवादास्पदेति यथाविध्येव विवाहः कर्तुमुचितः। किञ्च गुणा अपि तस्यां सन्तीत्याह शीलेति। शीलमन्तःकरणधर्म इन्द्रियाणां वा क्रियारूपम्। रूपं शरीरस्य। औदार्यमन्तःकरणस्य। एवमुत्कृष्टगुणैरन्विताम् ॥४४॥

एकं गृहीत्वा द्वितीयं प्रत्याचष्टे भगवानाहेति।

SRI SUBODHINI: Sathyabhāma was seen as “brilliant”, due to “truth” (Satyam) only. hence her name was “Sathyabhāma”! Although Satrajit had offered her to our Lord, even then, our Lord married her as per the Vedic rites. If the Lord had not done this, there was the possibility of other suitors making a claim on her, as there were many young princes, who were interested and keen to marry her! In fact Satrajit had also shown his undetermined interest to give her in marriage to someone among the many suitors! Hence our Lord decided, with a view to put an end, once and for all, to all the future issues and problems, to marry her as per Vedic rites. Moreover Sathyabhāma had all the exalted virtues and qualities. Her nature was beautiful. Thus, her inner mind was pure and her senses were under her control, with good character and conduct. The “form” is the quality of the “body”. She was also looking very beautiful and noble. She was very generous and with a kind heart. These are the qualities of the inner mind. In this way, she was invested with all the best qualities and knowing this, our Lord

married her, as per the Vedic rites. In this way, he ended all the controversies!

After taking "one", our Lord gave back "one" to Satrajit. This is being described in the next verse.

भगवानाह न मणिं प्रतीच्छामो वयं नृप ।

तवास्तु देवभक्तस्य वयं च फलभागिनः ॥४५॥

VERSE 45 Meaning: "Oh king! our Lord told Satrajit, "I have no desire for this gem. You are the devotee of Sūrya — sun god! Hence let this gem remain with you only! Anyway I am the enjoyer of all the results".

श्रीसुबोधिनी : ईश्वरत्वान्नात्र सनियोगशिष्टन्यायो वक्तुं शक्यः। न मणिं प्रतीच्छाम इति। विवाहे तु अहमेव प्रयोजकः। मणौ तु सर्वसम्पत्तिरपेक्ष्यत इति। अत एव वयमिति बहुवचनम्। नृपेति परीक्षित्संबोधनं भगवानाहेति वाक्ये संबध्यते, न तु भगवदुक्ते। राजानो हि तथा वदन्तीति ज्ञापनाय। किञ्च। द्वयं समर्पितम्। तत्रैकं ममास्तु, एकं च तवास्त्वित्याह तवास्त्विति। तत्र हेतु देवभक्तस्येति। अन्यथा सूर्यः क्रोधं करिष्यतीति भावः। तथापि निवेदितं कथं त्यज्यत इत्याशङ्क्याह वयं च फलभागिन इति। मणिफलमस्माकमपि भविष्यति। श्वशुरस्य धनसम्पत्तौ जामातैव भोक्ता भवतीति। चकारात् कश्चित्समुच्चितः। सत्राजितस्तु स्वात्मानं समुच्चिनोतीति प्रत्ययः। भगवदभिप्रायस्त्वकूरः। तस्मै पूर्वं तेन कन्या प्रतिश्रुता। उभयग्रहणे तस्य दुःखं भविष्यतीति भक्तहितं भक्तिमार्गं च सत्यं कर्तुं तथोक्तवानित्यर्थः ॥४५॥

इति श्रीभागवतसुबोधिनीयां श्रीमल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित-
विरचितायां दशमस्कन्धविवरणे उत्तरार्धे सप्तमोऽध्यायः ॥७॥

इति दशम उत्तरार्ध-राजस-साधन-प्रकरणं समाप्तम्।

SRI SUBODHINI: SRI KRISHNA IS ISHWARA — THE LORD OF THE UNIVERSE! Hence we should not construe, that the Lord did not want the gem, but was

interested only to marry! In fact, the Lord never desired for this gem, and it was the Lord who enacted all these Leelas in this way. Everyone desires to have wealth and hence would have taken or accepted this gem! Our Lord has used to described Himself, the word “ourselves” (VAYAM) to denote this only. “Oh king!” King Parikshit has been addressed in this way, and this is connected to the word “spoke” i.e. our Lord spoke his words. In other words, Shri Sukadeva, addressing the king says, that our Lord “spoke” to Satrajit in this way i.e. usually the “kings” speak like this! “The Lord told, “You have given me two things, one, your daughter and the other, the “gem”. Out of this, let this “bride” be Mine and the other, the gem be yours only. As you are a devotee of the sun god, if you do not keep the gem given by him, with you, the sun god may get angry”. If Satrajit were to say, “Oh Lord! I have offered this gem to you already. Why are you giving it up?” Answering this, our Lord told, “I am the enjoyer of the results (Phalam). The result of this gem will come to Me only, as the son in law only attains the profit of wealth of the father in law.” The syllable “Cha” (and) used here denotes to “some materials which has been gathered together” – it looks as though Satrajit has “gathered” himself or his “Aatma”. Our Lord gave the reply in the most “tender” way. Satrajit had promised to our Lord, that he will give his daughter in marriage to Him. The Lord thought that by accepting both, Satrajit will feel unhappy and sorrowful. HENCE WITH A VIEW TO BENEFIT HIS BHAKTHA, AND TO MAKE THE PATH OF BHAKTHI TRUTHFUL, OUR LORD HAS SPOKEN, AND DID HIS ACTION IN THIS WAY ONLY.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 56th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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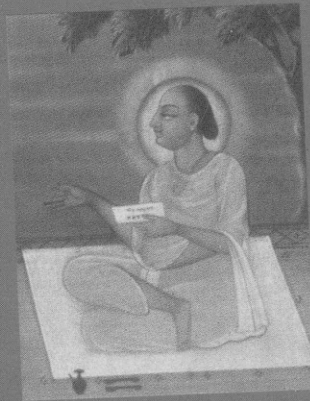
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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